

**THINKING**

**ARABIC**

**TRANSLATION**

**TUTOR'S HANDBOOK**

**A course in translation method: Arabic to English**

**James Dickins  
Sándor Hervey  
Ian Higgins**

The course offers a challenging practical approach to the acquisition of translation skills whilst giving clear explanations of the theoretical issues involved. This Tutor's Handbook complements the coursebook for students, containing class handouts and guidance on teaching methods and assessment.

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THINKING ARABIC TRANSLATION  
TUTOR'S HANDBOOK

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# THINKING ARABIC TRANSLATION TUTOR'S HANDBOOK

James Dickins  
Sándor Hervey  
Ian Higgins



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# Introduction

The purpose of this handbook is to suggest ways of teaching and assessing the course, both in general and in respect of specific practicals. There is no need to elaborate on the aims and rationale of *Thinking Arabic Translation*, which are explained in the coursebook. We simply reiterate that the objective is to enable students to produce good translations. The expository material and the practicals are all means to this end, not an end in themselves. Students should be repeatedly reminded that they do need to master the concepts and terminology, but never to parade them just to prove they have learnt some big words. In doing a translation assignment, their sole aims should be these: analyse the ST and identify its salient features, including its purpose; use this analysis to devise a strategy; and apply the skills they have acquired to producing an appropriate TT and explaining clearly why it is appropriate.

## SEMINARS

How the course is taught will depend on local conditions – timetabling, available contact hours, whether the course is being taken by undergraduates or postgraduates, etc. The optimum use of time is to allocate three hours a week to it. In this scheme, the first hour is devoted to detailed discussion of the issues and examples in a given chapter. Then, later in the week, the corresponding practical is allotted a two-hour seminar. However, in most curricula, this would be a utopian arrangement. The following notes assume that there will be one two-hour seminar a week, with marked work generally being done once a fortnight.

On pp. 6–9 below we give one possible schema for the course, purely to illustrate how seminars might be organized. The schema is based on two semesters each containing eleven teaching weeks, but it is easily adaptable for two or three terms. If fewer than twenty weeks are available, or two-hour seminars are not possible, the course may need to be pruned. If this is necessary, we suggest the following: Chapters 1–13 and Chapter 17 are

essential. Of the others, Chapters 14–16 and Chapter 18 may be omitted; Chapter 14 is the most important of these chapters, since it provides an introduction to technical translation.

Each practical is based on a chapter. It is essential that students prepare for it, even when they have not been given a written assignment to do at home and hand in for marking. This preparation involves reading the chapter carefully, making sure they understand the new concepts introduced, analysing the examples and drafting translations for those where none is given. There are bound to be things in the chapter that they disagree with or are not clear about: all these should be raised and discussed in the first part of the seminar. The tutor will sometimes need to intervene to direct discussion towards an issue which the students have not raised, but which experience shows can be problematic. This initial stage of the seminar may take anything between five and twenty minutes, depending on the topic, and on student ability.

If students have done a home exercise for marking, the next part of the seminar is devoted to discussion of it. Going through the strategic issues, the problems encountered and the solutions found can easily occupy the rest of the seminar. Sometimes, this is unavoidable and desirable. Often, though, discussion has to be guillotined and directed by the tutor, who will steer it towards what marking has revealed to be the commonest difficulties. The most economical use of time for returning work requires the seminar to be timetabled for late in the week. Suppose the class is on a Thursday. Students hand their exercise in by a stipulated time on late Monday or Tuesday, the tutor annotates it as necessary (and if necessary grades it) and makes the marked exercise – together with any handout – available for students to collect late on Wednesday. This ensures that students have time to digest all the tutor's annotations, and the handout, in preparation for class discussion on Thursday. If timetabling makes it impossible to return work before the seminar, then at least the handout should be available to students one or two days in advance (as long as it is after they have handed their work in).

If the recommended arrangement is put in place, the discussion is more focused and more useful than if the marked work is not handed back until the seminar itself. This part of the practical can be concluded more briskly, leaving adequate time for any in-class exercise that is scheduled for the final part.

Exercises done in class are often better done in groups than individually. The size of the groups depends on the assignment and on how big the class is. Groups of three or four seem to work best. Students learn a lot from each other in terms of flexibility of approach. In particular, the less self-confident can learn from the more linguistically adventurous. The latter, in turn, often learn the value of reflection and rigour from their group-mates. Another advantage of group work is that the reporting stage of the exercise takes up less class time than if students report individually on their own work. This reporting, and discussion of the reports, is vital. *Thinking* translation is the

watchword, and a crucial aim in all class work is for students to formulate their thoughts on the exercise and discuss them with the whole class. When class work is done in groups, therefore, it is important that each group nominate a spokesperson at the outset. If, as often happens, the group remains the same week by week, this office can rotate; in translation studies, as in anything else, articulating a view in front of the class concentrates the mind wonderfully.

A useful and enjoyable aspect of group work is the tutor's role. Once students have had a few minutes to read the text and started to discuss it with one another, the tutor can circulate from group to group, joining in the discussion, helping out with obscurities, asking leading questions and discreetly ensuring that attention is being paid to the important issues.

We even suggest working in groups or in pairs for some of the exercises that are best done at home. How feasible this is depends on how much of the syllabus needs to be formally assessed: different institutions have different requirements. Recommendations on group vs individual work are given below, in the notes on each practical. The pedagogic advantages of group work at home are the same as for work done in class. An extra advantage for the tutor is that for the more unusual exercises (e.g. Practicals 11.1, 16.1), which take longer to mark than the orthodox translation assignments, the marking load is reduced. It is important that students have adequate reference works with them in practicals, as discussed on pp. 3–4 of the Introduction to the coursebook.

## HANDOUTS

Most of the assignments in the practicals are more complex and time-consuming than traditional language or translation exercises, for students and tutor alike. For many practicals, we have found it very helpful to distribute specimen answers as class handouts. These are emphatically not 'the right answers': the coursebook makes it very clear that there is no such thing. The first function of the handouts is to be examples of how to tackle the tasks set. In particular, they show what kinds of issue to address in formulating a strategy, in deciding translation solutions and in formulating decisions of detail. As such, they are very effective – but there is plenty in them to disagree with, as there is in the coursebook itself. Their other function is indeed to provide a piece of work by a 'third party', for the whole class to discuss and criticize – this is easier to organize and less invidious than using individual students' work. Some of the most helpful moments in a seminar are when something in the tutor's handout is (rationally) demolished.

A number of such specimens are included in this handbook. (Not all are simply specimen answers, however. Sometimes, for pedagogic reasons, we do go into a number of significant decisions of detail that go beyond the strict remit of the assignment – the handouts are often a bit more than simply models.) Also included, in Chapters 15 and 16 of the handbook, are a couple



of published TTs, for analysis and discussion in class. If the handbook is opened out flat, a two-page spread will photocopy onto an A-4 sheet.

## ASSESSMENT AND EXAMINING

Most institutions now practise some form of continuous assessment. However, many of the practical assignments in this course are not really suitable for continuous assessment. This is because they are *sui generis* and sometimes quirkily demanding, being designed only to raise awareness of one particular translation issue. The student's attention needs to be focused on exploration, refinement and experiment, not on worrying about how to ensure a good grade. In other words, if continuous assessment is a requirement, we strongly suggest that only a few of these exercises are used for it – one or at most two of the straightforward translation assignments is enough. Better still is to take an ST from outside the coursebook for translation and commentary. This has three advantages. It ensures that, when working for the practicals, students focus single-mindedly on *learning*. In addition, as long as a new ST is chosen each year, it reduces the risk of cheating in the second and subsequent years in which the course is taught. Finally, all or most of a seminar can be set aside for the return and discussion of the assignments without interfering with syllabus work (assuming that more than twenty weeks are available over the year).

If an end-of-course examination is required, certain constraints applying to this particular subject need to be borne in mind. Assuming a three-hour examination, if students are to formulate a strategy and write notes on their main decisions of detail, they simply do not have enough time to translate as much Arabic as in the traditional 'unseen' translation paper. Experience from this course, as well as its French, German, Spanish and Italian predecessors, leads us to suggest a one-question paper in which students are asked to translate no more than 100–120 words of ST in three hours; the TT is preceded by a strategic analysis and followed by decisions of detail. The general rule is: the shorter the better – if the ST is well chosen, 100 words are enough to test students' ability in most of the areas covered by the course.

If institutional practice and conditions permit, another attractive alternative is a five- or six-hour exam, with a longer ST (and a lunch break in the middle), or a 24-hour 'take-away' exam.

In setting an exam, we always specify a brief, as in the practicals, and also give as much contextual information as is needed for the major translation problems to be clear. *We assume that students will have with them the reference books they have used for practicals.* Any references or meanings not found in these are explained either in the contextual information or in a footnote. Sometimes a good way of supplying essential information is to print the immediate context along with the ST (making it absolutely clear in the

instruction which part of the text is to be translated). Given that students will be consulting five bulky reference books in the exam, each student should sit at a small table (or two traditional exam desks pushed together), or share a large table with a student sitting diagonally opposite. These arrangements need to be sorted out with the examinations officer well before the day.

This kind of test is new to most students, and they can find it difficult to pace themselves. It is therefore a good idea to give them a practice exam if there is a spare week in the summer. This also provides a useful revision class.

With both undergraduates and postgraduates at the University of Durham, we have used a rather different approach to examining, which has proved successful over a number of years. This is to get students to choose their own roughly 2,000-word Arabic ST, with the proviso that this has not been previously translated into English. The ST is subject to the approval of the tutor. This allows for the elimination of rare potential STs which are unsuitable – something which normally only occurs because the ST is either too easy, or much too difficult for the student to translate. Students then have between six and eight weeks to translate the ST into English, and write their own introduction to the text, strategic analysis and decisions of detail in 8,000–10,000 words. During this period they each are entitled to up to two hours consultation with their tutor.

Students are very often extremely enthusiastic about this translation project; the element of personal choice often motivates them to produce pieces of work significantly better than those produced during the rest of the year. In institutions where students do a final-year undergraduate research-based dissertation (in English), they may also profitably link the subject of the dissertation with that of the translation project (e.g. a dissertation on problems of water-management in Tunisia, together with a translation of an academic article in Arabic on the same topic). This gives students the opportunity to get experience of translation in technical areas where they have acquired some real specialist knowledge.

The translation project approach is suitable for relatively small classes. However, each project may take the tutor, as first marker, six hours to assess; and – in the British university system at least – the project will then need to be second-marked by another internal examiner. With large classes, the marking burden is likely to be unacceptably large. There are also potential problems with course organization. The last date on which students can be reasonably required to start their translation projects is six weeks before the final examination period (assuming they hand in the projects on the last day before the start of the exam period). This means that the taught course has to be completed significantly before the end of the academic year. In practice, this can only be done if students are given at least three hours per week of seminars during the period of the taught course.

Whatever kind of examination is used for the course, we suggest the

following weighting of marks: strategic decisions are weighted x 1; the TT is weighted x 6; decisions of detail are weighted x 2. (Where students do a translation project with an introduction to the text, this can also be weighted x 1). This means that a student who does a brilliant First-class TT but writes no notes may just scrape a 2.ii: they are warned not to skip the notes! We apply these weightings in both continuous assessment and exams.

In the illustrative schema given at the end of this Introduction, please note two things. First, the term 'marked' implies detailed comments on work handed in before the class, regardless of whether the work is actually given a mark or grade. Second, the term 'set' implies (1) explaining the point of the home exercise and what is required in terms of presentation and attention to detail, and (2), where appropriate, making clear the arrangements for handing in the work and collecting the handout on it.

## POSSIBLE TEACHING SCHEMA

### Week 1: Practical 1

[Set home assignment (Practical 1.1) in pre-sessional week, e.g. via noticeboard.]  
Return and discuss marked home assignment (Practical 1.1).

Discuss Chapter 1.

Do Practical 1.2.

Set home assignment: Practical 2.2.

### Week 2: Practical 2

Discuss Chapter 2.

Do Practical 2.1.

Discuss marked and returned home assignment (Practical 2.2).

Set home assignment: Practical 3.2 (not handed in).

### Week 3: Practical 3

Discuss Chapter 3.

Do Practical 3.1.

Do Practical 3.2.

Set home assignment: Practical 4.2.

### Week 4: Practical 4

Discuss Chapter 4.

Do Practical 4.1 (down to كان المجني عليه صديقاً أم خصماً if time is limited).

Discuss marked and returned home assignment (Practical 4.2).

Set home assignment: Preliminary work on Practical 5.1 (not handed in); Practical 5.2.

### Week 5: Practical 5

Discuss Chapter 5.

Do Practical 5.1.

Discuss marked and returned work (Practical 5.2).

Set home assignment: Practical 6.3.

Set Practice Assessed Translation (not from coursebook; hand in in Week 7).

### Week 6: Practical 6

Discuss Chapter 6.

Do Practicals 6.1, 6.2.

Discuss marked and returned home assignment (Practical 6.3).

Set home assignment: Practical 7.2 (not handed in).

Set Assessed Translation (not from coursebook; hand in in Week 10).

### [Week 7: Reading Week, no class]

### Week 8: return of Practice Assessed Translation; Practical 7

Discussed marked and returned Practice Assessed Translation.

Discuss Chapter 7.

Do some of Practical 7.2.

Set home assignment: Practical 7.1 (not handed in).

### Week 9: Practical 7

Do rest of Practical 7.2.

Do Practical 7.1.

Set home assignment: Practical 8.1.

### Week 10: Practical 8

Discuss Chapter 8.

Discuss marked and returned home assignment (Practical 8.1).

Do analysis of lexical repetition in Practical 8.1.

Set home assignment: Practical 9.2.

### Week 11: return of Assessed Translation; Practical 9

Discuss marked and returned Assessed Translation.

Discuss Chapter 9.

Do preliminary translation of Practical 9.1 in class, with subsequent class discussion.

Set home assignment: Practical 9.1 (not handed in).

### Week 12: Practical 9

Do final version of Practical 9.1.

Discuss marked and assessed home assignment (Practical 9.2).

Set home assignment: preparation of Practical 10.1, 10.2 (not handed in).

**[Vacation/exam diet]****Week 13: Practical 10**

Discuss Chapter 10.

Do Practical 10.1.

Do Practical 10.2.

Set home assignment: Practical 11.2.

**Week 14: Practical 11**

Discuss Chapter 11.

Do Practical 11.1.

Discuss marked and returned home assignment (Practical 11.2).

Set home assignment: Practical 12.1 or 12.2 (not handed in).

**Week 15: Practical 12**

Discuss Chapter 12.

Do Practical 12.1 or 12.2.

Set Practice Assessed Translation (not from coursebook; hand in in Week 17).

Set home assignment: Practical 13.1 or 13.2.

**Week 16: Practical 13**

Discuss Chapter 13.

Discuss marked and returned home assignment (Practical 13.1 or 13.2).

Set home assignment: Practical 14.2 (not handed in).

**Week 17: Practical 14**

Discuss Chapter 14.

Do Practical 14.1.

Do Practical 14.2.

**Week 18: return of Practice Assessed Translation**

Discussed marked and returned Practice Assessed Translation.

Set home assignment: Preparation of Practicals 15.1 and 15.2 (not handed in).

**Week 19: Practical 15**

Discuss Chapter 15.

Do Practical 15.1.

Do Practical 15.2.

Set home assignment: Practical 16.1.

Set Assessed Translation (not from coursebook; hand in in Week 23).

**[Week 20: Reading week/vacation, no class]****Week 21: Practical 16**

Discuss Chapter 16.

Discuss marked and returned work (Practical 16.1).

Do Practical 16.2.

Set home assignment: preparation of Practical 17.1 or 17.2 (not handed in).

**Week 22: Practical 17**

Discuss Chapter 17.

Do Practical 17.1 or 17.2.

Set home assignment: any two of previously unused Practicals from Chapters 12, 13 or 17 (not handed in).

**Week 23: Practicals 12/13/17**

Do any two of previously unused Practicals (from Chapters 12, 13 or 17).

**Week 24: return of Assessed Translation; recapitulation**

Discuss marked and returned Assessed Translation.

Recapitulation: discuss Chapter 18.

**FURTHER MATERIALS**

Further materials relating to practicals can be obtained directly from James Dickins at the following address: Centre for Middle Eastern and Islamic Studies, University of Durham, South End House, South Road, Durham DH1 3TG, United Kingdom (e-mail: james.dickins@durham.ac.uk). Any comments on this handbook are also welcome, and can be sent direct to James Dickins at the above address.

# Practical 1 Tutor notes

Discussion of the chapter is straightforward. There is no need to labour the definitions in § 1.1; students can refer back to these if in doubt about them at later points in the course. It is, however, worth making sure that students properly understand the system of superscripts and notes which is introduced in (iii) under *Assignment* for Practical 1.1, since this will be used throughout the course in discussion of decisions of detail for translation assignments.

## 1.1 Intralingual translation

Students generally find Practical 1.1 an entertaining exercise. It is best prepared at home, since students will need up to two hours to complete the exercise. For *Assignment* element (ii) (rubric: 'Recast the text in different words, adapting it for a specific purpose and a specific public. Define carefully what the purpose and the public are.') tutors may want to assign a particular character, purpose and audience to individual students. The following characters, purposes and audiences have worked well for us:

- a. Official statement by Sir Humphrey regarding the discussion between the two men, designed to thwart reorganization plan.
- b. Official statement by Jim Hacker regarding the discussion between the two men.
- c. Version presented by one of Jim Hacker's biographers in his book *Hacker: A Study in Political Failure* (assumed to have access to the Hacker diaries).
- d. Version presented by one of Jim Hacker's biographers in his somewhat hagiographic book *Hacker and the Triumph of Common Sense* (assumed to have access to the Hacker diaries).
- e. Account by Jim Hacker's cleaning lady Beryl to her best friend Ethel in the pub that evening, after she has happened to read the diary entry. Beryl is relatively uneducated, but not stupid.

An alternative is to spend some time in class, before students do the assignment at home, drawing up a joint list with students of possible characters, purposes and audiences. Students can then choose which of the various possibilities to make use of in their home assignments.

Following completion of the home assignment and its marking by the tutor, individual students could be asked to read out their versions in class for comment by themselves and other students. It may be useful to tape-record students reading out their versions; the recordings can be played back and stopped at points where the tutor wants to elicit comments, or where students want to make them.

## 1.2 Gist translation

Practical 1.2 can be done as a class exercise, students working individually or in groups, as the tutor prefers. It will take about 40 minutes unless students are unusually proficient readers of Arabic. The exercise is likely to give rise to quite different versions, students prioritizing different elements of the text. In post-assignment discussion, it is worth stressing that this is a typical feature of gist translation. If two student versions are markedly different from one another (but are both of at least reasonably good quality), it might be worthwhile comparing them. This can be facilitated by copying both versions onto acetates and displaying both simultaneously using two OHPs.

## PRACTICAL 1.2 CLASS HANDOUT

### COMMENTARY ON GIST TRANSLATION OF *تغيير الحكومة المصرية*

#### (i) *TT (gist translation)*

#### **Change in Egyptian government imminent Ubaid tipped as PM<sup>1</sup>**

<sup>2</sup>The PM, Dr. Sidqi<sup>3</sup> and his cabinet are set to resign<sup>4</sup> in the next few days, after failing<sup>5</sup> to solve the country's internal economic problems.<sup>6</sup>

President Mubarak had previously<sup>7</sup> held a meeting with various ministers<sup>8</sup> and demanded<sup>9</sup> solutions<sup>10</sup> to the problems of inflation<sup>11</sup> and food shortages<sup>12</sup> by next March.<sup>13</sup> <sup>14</sup>The present government has failed to provide these. There have also been disagreements<sup>15</sup> between members of the cabinet,<sup>16</sup> and accusations have been levelled against the Minister of Oil.<sup>17</sup> (86 words)

#### (ii) *Decisions of detail*

- 1 No gist elements in title; but use of concise phrasing such as 'tipped', 'PM', to reduce length.
- 2 *القاهرة - مكتب الوطن* is not translated; relatively unimportant background information.
- 3 No need to state that he is the *Egyptian* Prime Minister, since this is in the headline. No translation of *عاطف* since the fact that this is the first name of the Prime Minister will be well known to any follower of the Egyptian political scene.
- 4 *الى الرئيس المصري حسني مبارك* is not translated, since this phrase merely indicates standard protocol.
- 5 *في تنفيذ توجيهات مبارك الاخيرة بضرورة ايجاد حلول عاجلة* is not translated, since this gives background to the nature of the failure, and is therefore less important than the fact of the failure itself.
- 6 *مثل الاجور والاسعار وتعيين الخريجين والاسكان وغيرها* is not translated, since this is exemplification of the types of economic problems faced by the country, and is therefore less important than the general fact of economic problems.
- 7 *بعد عودته من جولته الخليجية والاوربية* is not translated, since this is not directly relevant to the central information about the meeting.

- 8 *ضم* is not translated, since this conveys no additional information in English. *المعنيين* is not translated, since it can be inferred that these are the ministers concerned.
- 9 *بالعمل على رفع المعاناة عن المواطنين* is not translated, since this is relatively unimportant information, and it can be inferred that economic problems are a burden on citizens.
- 10 *وخاصة فيما يتعلق بمشككتي* is not translated, since the problems of inflation and food shortages are the only two economic problems presented in the gist translation.
- 11 *الارتفاع الجنوني للاسعار* is gisted as 'inflation'. If this were felt to be too weak, one might use 'hyperinflation'; or if this is too technical 'runaway inflation'.
- 12 *ونقص عدد كبير من السلع الغذائية والتموينية* has been gisted as 'food shortages', with some loss in message content but maintenance of main elements.
- 13 *مهلة لا تتجاوز شهر مارس* is omitted. It adds no more essential information than what is expressed in the phrase 'by next March'.
- 14 *وهو ما تفيد المؤشرات الى* is omitted, since it supplies non-essential comment on the main information.
- 15 *التي استفحلت [...] في الفترة الاخيرة* is omitted, since the reader could infer from the context that these are ongoing serious disagreements.
- 16 Omission of names of various members of the cabinet (see under *Assignment* in coursebook).
- 17 *وما زالت معلقة حتى الآن، بدون تحقيق* is omitted, since the reader should be able to infer that the accusations are current from the fact that they are mentioned in the text.

# Practical 2 Tutor notes

Discussion of the chapter is straightforward; it is worth stressing, however, that faithful, balanced, idiomizing and free translations are all deviations from literal translation. It is also worth making sure that students understand the distinction between idiomizing translation and idiomatic translation, and that, depending on circumstances, any of literal, faithful, balanced, idiomizing and free translations has the potential to be idiomatic.

## 2.1 Literal vs balanced translation

Practical 2.1 provides a good opportunity for students to consider technical terms and clichés in political writing in English. The phrase 'council-house tenants' should be well known in Britain, but is unlikely to be known to students in some other countries. The translation element of this Practical could be profitably done in groups in class, the more cautious students gaining confidence in making changes to the literal TT from the more adventurous ones. It should be possible to produce a basic version of the balanced TT in 30 minutes. This approach will also allow the tutor to monitor activities, encouraging over-cautious groups which are tending to produce a faithful translation to go beyond this, and restraining any over-enthusiastic groups whose translation seems too free. It is worth discussing in class a couple of the balanced TTs, possibly putting them onto acetates on separate OHPs for easy cross-comparison. Students can polish their balanced translations as a home assignment, adding also decisions of detail.

## 2.2 Degrees of freedom in translation

Practical 2.2 is probably better done as an individual exercise at home, the whole exercise taking up to 2 hours. Students should be encouraged to think about the language of informal dialogues in modern English-language fictional writing, and to look at examples of this which they have to hand. It is also worth getting them to think about ways in which the relationship between Fawaz and Ilham might at various times motivate the use of language in the TT which is not entirely unconsidered and natural-sounding. This assignment provides very good opportunities for legitimate translation by addition.

## PRACTICAL 2.1 CLASS HANDOUT

COMMENTARY ON وتميز حكم المحافظين ST, AND BALANCED TT

### (ii) *Strategic decisions*

The translation should sound like an English magazine article on this subject. It is therefore important not only to mirror general structural features of political magazine articles in English, but also to attempt to use vocabulary which is typical of writing about the British political scene. One feature of political magazine writing in English is the combination of specialist political terms with a degree of informality of expression (designed in part to keep the reader personally involved). The translator should therefore look for opportunities to use fairly informal phrases where appropriate. There is also a tendency for English political magazine articles to utilize fairly strongly emotive vocabulary (something which often correlates with informality). The translator should also look out for appropriate opportunities to do this.

### (iii) *Balanced TT* (Conduit 1998: 20–1)

The period of Conservative rule<sup>1</sup> was most clearly characterized<sup>2</sup> by the party's ardent desire to promote<sup>3</sup> Western capitalist values and by the gradual setting up of a comprehensive programme<sup>4</sup> intended to separate state and society,<sup>5</sup> slowly but surely taking the burden of community care away from the state,<sup>6</sup> and encouraging investment and capital through a reduction in taxes.<sup>7</sup>

Thatcher then proceeded to wage a relentless war on the Unions, a policy which significantly curbed their power,<sup>8</sup> after which she disposed of a number of large state-owned utilities by transferring them to the private sector,<sup>9</sup> allowing citizens to purchase shares.<sup>10</sup> She privatized more than twenty major companies including the iron and steel industry, gas, electricity, the telephone company, oil, and the airports authority.<sup>11</sup> Council-house tenants were given the right to buy their own homes,<sup>12</sup> and other policies were implemented<sup>13</sup> which forced the state to surrender its holdings<sup>14</sup> to the benefit of the citizen. The result of this was that during the 1980s Britain witnessed something of an economic recovery<sup>15</sup> with foreign capital pouring in, persuading the electorate of the obvious advantages of Conservative rule.<sup>16</sup>



(iv) *Decisions of detail*

- 1 'The rule of the Conservatives' sounds like the rule they lived by. The balanced TT is clearer and more idiomatic.
- 2 تميز is a favourite verb of Arab writers to describe the salient features of a stable situation. 'Distinguished' is potentially misleading: it could imply approval. 'Characterized' is less commonly used than تميز, but is the appropriate word for this context.
- 3 The balanced TT has nothing corresponding to ST مبدئية, which would sound rather inelegant in English. Transferring 'clearer' to 'characterized' and converting it to 'most clearly' loses the ST's direct comparison with the nature of the previous Labour administration but is more idiomatic than the literal TT. Including 'the party's' in the balanced TT is necessary for clarity, because 'Conservative' is used as an adjective (as opposed to the noun 'Conservatives' in the literal TT). 'Ardent desire' is a common collocation, and much more idiomatic than 'principled striving for'. 'To promote [values]' is a standard phrase in English.
- 4 'Setting up of a comprehensive programme' is more informal than 'adoption' and slightly alters the meaning; but it allows 'gradual' to be placed before 'setting up', avoiding the very odd 'gradual total/comprehensive programme'.
- 5 'State and society' is a more usual phrase than the literal 'the state and the society'.
- 6 'Slowly but surely' introduces an informal touch to the TT, and avoids the literal TT's repetition of 'gradual'. 'Burden' seems stronger than 'task', because it is metaphorical, but it is a standard collocation with 'care' in contexts like this one. 'Take away' is again more informal than 'withdraw'. 'Community care' is an unnecessary departure from the ST الرعاية الاجتماعية, which the literal TT accurately renders as 'social care'.
- 7 'The clearing of the way in front of' is not a standard phrase in English, and 'movement of capital and investment' is misleading – movement to where? 'A reduction in taxes' is more usual than 'the reduction of taxes'. The balanced TT is altogether more idiomatic and accurate than the literal one.
- 8 The balanced TT begins a new paragraph here, reflecting the fact that the text moves on from the Conservatives in general to Thatcher in particular. There is no mention of 'philosophical' or 'ideological', which are implied in 'policy'. (One might argue that the TT here is less a balanced translation than a free gist translation.) The idea of انطلقت is relayed by the punchy idiomizing translation 'then proceeded'. ST متصلب is transferred and made to define 'war'; 'wage a relentless war' is both idiomatic and emotionally powerful. Interestingly, 'a policy which significantly curbed their power' is less direct and more cautious than

- the literal 'and broke their power': 'significantly curbed' may reflect an assumption of greater knowledge of the particulars of British politics among English-speaking readers than among Arab readers – though greatly weakened, the unions did continue to function.
- 9 'Disposed of' cleverly gets round the apparent repetition of ideas in حولت and نقلت – repeating the verb 'to transfer' in so short a space would be awkward in English. 'Public property of the state' sounds like a tautology in English, and 'great companies' is not a standard collocation. 'Great state-owned utilities' is far more idiomatic, although less comprehensive than 'state properties'. Note also the use of subordinate clauses, as opposed to the main clauses in the ST and literal TT: subordination is more common in English than in Arabic.
  - 10 'To open the door in front of someone to do something' is not idiomatic; and 'the citizens' is rarely used to refer to the general public. The balanced TT deals with these problems.
  - 12 Personalizing the subject ('She', rather than 'policy' or 'privatization') is more a free translation than a balanced one, but it reads more convincingly than 'The policy of privatization covered [...]'. ST lexical repetition is avoided in the more varied balanced TT: 'the iron and steel industry'; 'gas', 'electricity', 'oil'; 'the telephone company'; 'the airports authority'.
  - 12 The balanced TT uses the standard British term 'council-house tenants'. The shift to the passive (after 'Thatcher [...] proceeded', 'she disposed', etc.) is probably to maintain reader interest through stylistic variation.
  - 13 'Other measures were implemented' is more appropriate in this context than the literal '[she undertook] other measures'.
  - 14 'Holdings' is an appropriate term here, suggesting a stake in an enterprise, while the literal 'properties' suggests buildings. The balanced TT 'the citizen' mirrors its previous use of 'the state', perhaps suggesting that these are two corresponding parties in this respect.
  - 15 In the literal TT, it is not clear what difference there is between 'movement' and 'revival' – 'movement' is not typically used in an economic sense, and is obscure. The balanced TT is accurate and idiomatic. 'The result of this' perhaps provides a stronger link with what has gone before than 'The result', but is not really necessary.
  - 16 This is more idiomatic than the literal TT (especially 'conviction [...] came into being' and 'the rule of the Conservatives'). 'Capital pouring in' is more idiomatic than balanced – contrast the more accurate and acceptably idiomatic 'an influx of capital'. Exegetically substituting the abstract 'electorate' for 'British voter' is unnecessarily free, and incurs regrettable translation loss; so does the substitution of 'obvious' for 'tangible, direct'.

## PRACTICAL 2.2 CLASS HANDOUT

## COMMENTARY ON TT ماذا ستقول أمك

(i) *Strategic decisions*

This text consists almost entirely of dialogue, most of which is not attributed to a particular speaker through the use of 'he said' or similar devices. Although the language used throughout is Standard Arabic, the brevity and relative simplicity of the exchanges, as well as the infrequent use of forms such as 'he said' are suggestive of informal spoken language. This points to a strategic decision to translate the text into conversationally natural spoken English. This strategic decision is supported by the fact that such an informal style is the norm for dialogue in modern short stories in English (and in fact any attempt to adopt a more formal English style is likely to result in a rather incongruous-sounding TT). In much of the text, however, the two characters are flirting with one another; accordingly, at appropriate points in the TT one would expect language which is not entirely unconsidered and natural-sounding, but somewhat mannered.

When Standard Arabic is translated into informal conversational English, it is typically necessary to add additional elements to the English version, both in order to achieve natural-sounding cohesion (Ch. 10.2.1) in dialogue, and to produce an appropriate emotional tone.

(ii) *TT (St John 1999: 22–4, with some amendments)*

'What will your mother say when she sees me with you?'  
 'She'll ululate,<sup>1</sup> of course.  
 'But<sup>2</sup> people ululate at weddings.'  
 'Precisely.<sup>3</sup> There's going to be a wedding.'  
 'Who's getting married?'<sup>4</sup>  
 'The groom's a boy called Fawaz.'  
 'And who's the bride?'  
 'She's<sup>5</sup> a girl by the name of<sup>6</sup> Ilham.'  
 Ilham let out a shy, joyous laugh.<sup>7</sup>  
 'I'm going to ask you to do something for me',<sup>8</sup> said Fawaz.  
 'Go ahead.'<sup>9</sup>  
 'I want to see your face.'  
 'Then<sup>10</sup> look at it,' she said, 'Who's stopping you?'

'I want to see it without that black thing over it,'<sup>11</sup> he replied,<sup>12</sup> gesturing towards the veil<sup>13</sup> with his index finger.

'No,' said Ilham.

'You're far away from your neighbourhood now<sup>14</sup> and no-one knows us here, so why are you scared?'<sup>15</sup>

Ilham lifted the veil away from her pale<sup>16</sup> face and dark<sup>17</sup> eyes. Fawaz gasped with amazement and delight.<sup>18</sup>

'Have you just heard a song you like, or something?'<sup>19</sup> asked<sup>20</sup> Ilham coyly.<sup>21</sup>

'I want you to do something else for me.'<sup>22</sup>

'That's a bit greedy.'<sup>23</sup>

'I want to hold your hand.'

'If you do,<sup>24</sup> I'll scream until the police<sup>25</sup> come.'

'Go on then,<sup>26</sup> scream.'

'The police will come.'

'Let them come. I'll tell them: "This<sup>27</sup> girl is my fiancée, and you've no right to be poking your noses<sup>28</sup> into people's<sup>29</sup> private lives."'

'Well said.'<sup>30</sup>

'They'll realize their mistake, apologize, and go away terribly<sup>31</sup> embarrassed.'

(iii) *Decisions of detail (based on St John 1999: 22–4)*

- 1 The technical term 'ululate' has been used to provide a literal translation of زغرد – the assumption being that in the context the reader will be able to guess that this is some culturally-specific vocal sound (cf. the next TT sentence). An alternative strategy would be to adopt a freer rendering, e.g. 'cry out in joy'.
- 2 'People ululate at weddings' is a balanced translation; the more literal 'Ululation is at weddings' is highly unidiomatic. The addition of 'but' gives the reader a sense of where the argument is going, and sounds more idiomatic than a version without 'but'.
- 3 Rather than a more literal 'Of course there's going to be a wedding', the TT here splits the single ST sentence into two English sentences. This points up the direction of the discussion, by giving the TT equivalent of ST طبعاً greater emphasis. 'Precisely' is frequently used in English in this kind of context.
- 4 'Wedding' has already been used twice in the previous two sentences. The balanced 'who's getting married?' avoids further lexical item repetition (Ch. 8.2.4.1).
- 5 Avoidance of lexical item repetition of 'bride'.
- 6 Avoidance of repetition of the word 'called'. The slightly mannered 'by the name of' also reflects the flirtatious nature of Fawaz's proposal of



- marriage, the greater length of the phrase giving a more dramatic effect than 'called'.
- 7 The TT 'let out a shy, joyous laugh' is slightly inelegant; it seems difficult to find a way of working equivalents of both غبطة and حياء into the TT. If one were prepared to accept the translation loss of حياء, a translation such as 'Ilham laughed delightedly' would sound more natural.
  - 8 A literal translation such as 'I'm going to ask/request a request from you' hardly makes sense in English. 'I'm going to ask you to do something for me' is suitably informal and idiomatic.
  - 9 'Go ahead', 'ask away', or 'what is it?' are all more idiomatic options in this context than the literal 'ask' or 'request'. We have chosen the first.
  - 10 'Then' provides a sense of cohesion, which English needs here more than Arabic does.
  - 11 'That' in this context carries a slightly pejorative sense; the more apparently literal 'this' suggests the specific pointing out of something which is close by. A literal translation of the metaphorical حائط as 'wall' is difficult to interpret in English. 'Thing' maintains the slightly pejorative connotations of the earlier 'that'; the addition of 'over it' compensates for the loss of the sense of covering which is explicit in the ST حائط.
  - 12 Although 'he replied' is not a literal translation of قال, the usage here reflects a greater tendency in English to vary verbs of saying than in Arabic.
  - 13 We have preferred 'gesturing' to 'pointing'; the former suggests a more casual and perhaps less accusing attitude than the latter. The TT use of subordination (the *-ing* verb form) contrasts with the greater tendency to use coordination in Arabic (cf. Ch. 9.2.5).
  - 14 الحارة in the ST refers to Ilham and Fawaz's home neighbourhood. A somewhat freer translation would be 'Listen, you're far away from home'. This drops 'now' which seems somewhat unnecessary here, and adds 'listen' at the beginning of the sentence, which makes explicit that Fawaz is trying to persuade Ilham to do as he suggests.
  - 15 The literal 'why the fear' would be possible in English, but is a little unidiomatic in this context.
  - 16 'White' is not the right word to use in this context. One rarely refers to skin as being a certain colour (with the possible exception of 'brown'); skin is normally referred to as being a shade: dark, light, tanned, etc. 'Pale' is an idiomatic adjective to use here.
  - 17 'Black' is not a standard term for describing eyes. 'Dark' is more usual, and it keeps the contrast (albeit slightly watered down) of the ST.
  - 18 The use of 'gaspd' avoids the need to translate the potentially tricky أه.
  - 19 The use of 'just' is quite idiomatic here and links Ilham's question closely to Fawaz's gasping. 'Or something' ensures that the reader will

- interpret Ilham's question in the ironic way intended.
- 20 The literal 'she said questioningly' is unidiomatic in English. 'Asked' is an obvious verb here, and accords with the tendency in English to vary verbs of speaking (cf. Note 12).
  - 21 'Slyly', 'craftily', or 'cunningly' would be acceptable more literal translations of بكرة 'Coyly', however, is less negative than these alternatives, and more associated with coquettish behaviour.
  - 22 'I want you to do something else for me' is more idiomatic than the more literal 'I want another thing from you.'
  - 23 The literal 'you're greedy' sounds too direct here, inviting an interpretation which is serious rather than playful. 'A bit' is fairly frequently used in phrases of this kind where the speaker does not want their statement to be taken too seriously (cf. 'That was a bit daft of him' vs 'That was daft of him').
  - 24 The phrase 'If you do' has been added in the TT to make the conversation more cohesive and natural.
  - 25 Literally: 'policemen'. English more frequently uses the collective noun in this kind of context.
  - 26 'Scream' on its own seems a bit abrupt and unnatural. The addition of 'go on then' provides an appropriately idiomatic cohesive element.
  - 27 The demonstrative adjective is more idiomatic than the definite article in this context. 'This' suggests a greater degree of emotional solidarity between Fawaz and Ilham than does the neutral 'the'.
  - 28 The metaphorical 'poking your noses' is more colloquial than 'interfering', and also has stronger negative connotations because of the physical image which it conjures up.
  - 29 The more literal 'citizens' private lives' sounds slightly odd because of the somewhat technical associations of 'citizen' in English. 'People's private lives' is more idiomatic and involves a degree of assonance and alliteration which reinforce Fawaz's message of defiance to the police.
  - 30 A more literal translation such as 'nice words' would be rather unidiomatic here. 'Well said' nicely captures Ilham's tone of slightly mock admiration.
  - 31 'Terribly' is an addition in the TT. The more literal 'go away embarrassed' sounds slightly weak in this context. 'Terribly' gives a greater sense of Fawaz's triumph over the police, and is a suitably colloquial word.

# Practical 3 Tutor notes

The discussion of this chapter is straightforward. However, it is worth making sure that students understand the differences between exoticism, calque and cultural borrowing in particular.

## 3.1 Cultural transposition

Practical 3.1 could be done in groups in class; the text is fairly short and the Egyptian colloquial material in the first paragraph is already glossed under *Contextual information* for the practical. It is worth making sure that students consider carefully their overall strategy for this ST; different strategies will obviously lead to very different TTs – some of which would be quite inappropriate. It will probably take students about 15 minutes to define a translation strategy, at least another 30 minutes to produce a translation, and 30 minutes to produce decisions of detail. If there is not enough time for all of this in class, writing up the decisions of detail can be assigned to students as a home exercise, along with personal revision of the translation which their group has produced in class.

## 3.2 Cultural transposition

Practical 3.2 involves a long ST, and time considerations mean that it is better done as a home exercise. It might be interesting to compare in class differences of translation strategy between Practical 3.1 and Practical 3.2.

## PRACTICAL 3.1 CLASS HANDOUT

COMMENTARY ON وحين كان يسترد أنفاسه TT

### (i) Strategic decisions

This text contains a large number of culturally specific terms. Given the non-specialist nature of the audience and the presumption that they are reading for pleasure, the most obvious strategy is to go for communicative translation wherever possible. The more radical strategy of cultural transplantation seems unacceptable at least in part because the readership is going to expect, and presumably want, to read a story about Egypt with recognizably Egyptian features. Similarly, a radical exoticizing strategy seems unwarranted, because the readership is unlikely to understand all the exotic cultural terms, and may not be able to follow the storyline. (In specific translation instances, however, both cultural transplantation and exoticism may be justified.)

### (ii) TT

*Note: words and phrases corresponding to culturally specific material in the original Arabic are underlined.*

While he was getting his breath back, it occurred to him to go to a hotel.<sup>1</sup> But he dismissed the idea straight away. There were two of them, and Zubeida was a woman<sup>2</sup> – and dangerous. It would also cost at least fifty or sixty piastres,<sup>3</sup> and he didn't have the money anyway.<sup>4</sup>

Al-Shabrawi had only gone a short distance before<sup>5</sup> he sat down, cross-legged,<sup>6</sup> in front of the Sayyida Zeinab mosque.<sup>7</sup> He tugged at Zubeida<sup>8</sup> and she collapsed beside him.<sup>9</sup> Al-Shabrawi didn't believe that there was anybody else in the world who was as wretched or miserable as himself; shame alone prevented him from bursting into tears.<sup>10</sup> The devotees<sup>11</sup> of the saint<sup>12</sup> teemed around them like ants; and when Zubeida let out a ululation,<sup>13</sup> her voice was lost in the pious murmurings<sup>14</sup> of the old men,<sup>15</sup> the high-pitched cries<sup>16</sup> of the women, and the ceaseless<sup>17</sup> communal invocations of the name of God.<sup>18</sup>

(iii) *Decisions of detail*

- 1 This is an interpretation; from the context it is fairly clear that what occurred to Shabrawi was to go to a hotel. 'Hotel' is the obvious translation of *لوكاندة*. The word is essentially a colloquial Egyptian form, and suggests something more downmarket than the Standard Arabic *فندق*. Wehr gives 'inn' as an alternative to 'hotel' for *لوكاندة*.
- 2 *حرمه*. Given the colloquial nature of this word, this is again probably best rendered in the TT by a fairly informal form in English.
- 3 'Piastre' is the standard translation of *قرش*. There seems no need for any cultural transplantation here ('pence', etc.). The context makes plain that, for Al-Shabrawi, the sum is large.
- 4 We have used a fairly informal formulation 'He didn't have the money anyway' to translate the colloquial *والحكاية على الله*; an exegetic translation in that it makes explicit the implication in context of the ST fixed phrase.
- 5 Our rendering perhaps sounds more idiomatic than the literal 'Before he had gone far, Shabrawi sat down' or 'After going a little way, Shabrawi sat down'. English makes greater use of subordination than Arabic.
- 6 The obvious choice here is whether to include the information about crossing the legs in the TT or not. 'Cross-legged' makes the TT more faithful to the ST, and also provides a slightly exotic element, which seems appropriate to the general context of this section of the text.
- 7 We have simply given the full name of the mosque – even a reader who does not know what this mosque is will infer that it is some important Islamic religious place. The context hardly justifies giving further information.
- 8 The new sentence within a new paragraph justifies reintroducing the name Zubeida into the English text.
- 9 A more literal translation would be 'He pulled Zubeida until she fell down beside him'. But this seems to stress the deliberateness of Al-Shabrawi's action more than the ST does: English typically uses 'and', as here, to imply cause and effect.
- 10 The word order *الحياء يمنعه* in Arabic can be contrasted with *يمنعه الحياء*. One reason for putting a subject (or other noun) first in a clause before the verb is to suggest 'this – and nothing else'. We have used the phrase 'Shame alone' to express this idea. We have also reversed the order of the phrases *فلم يكن يعتقد أن انسانا آخر في العالم له مثل* and *وبؤسه* to give what seems a more logical order in the English translation.
- 11 In a Sufi context, a *مجنون* is a religious devotee who is 'possessed' by a spiritual force, and is a 'holy madman'. We have downplayed the 'mad' aspects in our translation, which might give the wrong impression to the English-speaking reader.

- 12 The Christian-oriented term 'saint' might be regarded as a 'mild' form of cultural transplantation. The term 'saint' is sometimes applied in technical academic literature to Sufi figures.
- 13 We have used the technical term '[let out a] ululation' to translate *زغردت* – introducing an exotic element – the assumption being that in the context the reader will be able to guess that this is some culturally specific vocal sound. An alternative strategy would be to adopt a more exegetic rendering, e.g. 'ecstatic cry'.
- 14 A literal translation of *بسملة* would introduce unhelpful exoticism. Hence the exegetic translation, combined in a noun-adjective pair with the translation of *تمتمة*.
- 15 *شيوخ* also has religious connotations, which are lost in the translation 'old men'. It is difficult to see, however, how these could be successfully maintained in the translation without being over-stressed.
- 16 'Chirping' (etc.) seems a rather strange way to describe the sounds of women. 'High-pitched cries' drops the metaphor because the connotations could be wrong, and replaces it with an exegetic rendering based on the metaphorical grounds (cf. Ch. 11.2.1).
- 17 *دوامة* 'whirlpool' is here used metaphorically. 'Whirlpool invocations' (etc.) seems difficult to interpret in English. We have therefore replaced the metaphorical *دوامة* with the weaker, exegetic 'ceaseless'.
- 18 *ذكر* in a Sufi context in particular involves chanting a religious phrase (typically *الاسماء الحسنى* – the names of God). In this context, this would be a communal practice. Anything more exotic than our exegetic translation would have been difficult for the reader to interpret.

## PRACTICAL 3.2 CLASS HANDOUT

### COMMENTARY ON *تليس هناك إخصائي* TT

#### (i) *Strategic decisions*

A museum-going public with no specialist knowledge of Sudan is likely to want an explicit TT in which cultural terms are made generally comprehensible. Stylistic considerations, however, dictate that such explanations should be relatively unobtrusive. Accordingly, a translation for the museum-going public will avoid cultural transplantation, but also simple cultural borrowing, unless what is intended is particularly clear from the text. It may make use of cultural borrowing plus explanation, since this both anchors the TT to the ST and the source culture, and provides an account which will make sense to the target audience. It is likely to make some use of exegetic translation.

#### (ii) *TT*

*Note: elements which raise cultural issues in the TT are underlined when they first occur.*

There was<sup>1</sup> no particular specialist<sup>2</sup> whose job it was<sup>3</sup> to carry out<sup>4</sup> the scarification.<sup>5</sup> The task<sup>6</sup> was normally performed<sup>7</sup> by the blood-letter (or cupper),<sup>8</sup> the barber,<sup>9</sup> the traditional healer,<sup>10</sup> or the midwife. A number of people<sup>11</sup> became renowned for their skill at<sup>12</sup> scarification.<sup>13</sup> These included<sup>14</sup> Bint el Muzayyin<sup>15</sup> ('the Barber's Daughter'),<sup>16</sup> who lived in the town of Ed Damer to the north of Khartoum,<sup>17</sup> in the middle years of this century,<sup>18</sup> and who was sought out<sup>19</sup> by many women<sup>20</sup> from surrounding areas who wanted their daughters to undergo scarification.<sup>21</sup>

To sum up,<sup>22</sup> with the exception of the Shaygiyya,<sup>23</sup> those Ja'aliyyin groups who claim descent from the Prophet's uncle al-Abbas Bin Abd al-Mutallib<sup>24</sup> used the pattern of three vertical scars as a distinguishing tribal mark.<sup>25</sup> This pattern was a traditional feature of these areas going back to ancient times.<sup>26</sup> According to some Ja'aliyyin,<sup>27</sup> these vertical marks,<sup>28</sup> which form the shape<sup>29</sup> III, i.e. one hundred and eleven in Arabic numerals,<sup>30</sup> signify the Islamic name of God<sup>31</sup> Kafi ('the Protector'),<sup>32</sup> since Kafi also has the numerical value of one hundred and eleven when calculated according to the ancient Arabic letter-based numbering system.<sup>33</sup> However, our previous conclusions<sup>34</sup> regarding the antiquity of the three

vertical scarification marks in this region lead us to reject this analysis.<sup>35</sup>

Although the term<sup>36</sup> 'Ja'aliyyin<sup>37</sup> scarification' basically refers to the three vertical scars, other forms of scarification were also found<sup>38</sup> among the Ja'aliyyin. The most famous of these<sup>39</sup> is the single-stepped 'ladder', which looks like<sup>40</sup> the letter H in Latin script.<sup>41</sup> [...] This is referred to by some people as<sup>42</sup> the 'ladder of Sheikh El Tayyib El Bashir El Jumu'<sup>43</sup> (1824–1874), the founder of the Sammaniyya Islamic religious order<sup>44</sup> in the Sudan.

#### (iii) *Decisions of detail*

- 1 There is a tense problem in this text. It would sound odd in English to start with the present tense, and then shift to the past (with *استشهر*). Since the custom of scarification has virtually died out, a simpler technique is use the past tense from the start of the TT.
- 2 The literal translation 'no known specialist' sounds odd (cf. 'There are no known viruses which can survive these kinds of temperature'). The otherwise reasonable 'specific specialist' has been avoided here because of inelegant alliteration.
- 3 *افرد* means to be solely involved in doing something. The meaning of this is partly relayed by 'particular', partly by the use of the phrase 'whose job it was'.
- 4 These *عمليات* are not really operations in the medical sense. The term *عملية* is often used in Arabic to describe a technical physical process, and can often be omitted in English.
- 5 'Scarification' seems reasonable here. The verb 'scarify' is perhaps better avoided; although it is given in roughly the appropriate sense in Collins English Dictionary, readers might tend to associate it more with the notion of 'to wound with harsh criticism' (also given in Collins English Dictionary), or even as a joke word meaning to scare or frighten.
- 6 We have introduced 'task' as a near-synonym of 'job' (used in the first sentence of the TT), in order to provide a link with what has gone before. The English sentence is put in the passive, to maintain the ST order of ideas.
- 7 'Performed' avoids repetition of 'carry out': English is less tolerant of lexical repetition than Arabic.
- 8 We have used a general term 'blood-letter' and glossed it with the more specific and technical 'cupper' in brackets, on the basis that the English readership might not know what a cupper is.
- 9 *مزين* was, and is, a man. *مزين* is therefore perhaps better translated as 'barber' than 'hairstylist', which tends to imply a woman.
- 10 'Traditional healer' has become quite a common term, replacing more pejorative terms such as 'witch doctor'. *بلدي* here has the sense of

- 'indigenous' (i.e. non-foreign, non-Western).
- 11 'A number of people' sounds better as a translation of *وهناك من* than 'There were those who', perhaps because 'There are/were those who' is often followed by a counterbalancing negative; e.g. 'and there are/were those who do/did not'. In this context it is sensible to avoid the expectation of such a following negative.
  - 12 *حسن أدائهم*: literally, 'goodness/excellence at performing'. 'Skill at' is a more concise way of expressing this idea, and also incorporates the notion *إجراء* which is used earlier.
  - 13 Since 'scarification' is not technically an operation, and 'job' and 'task' have already been used in the text, a reasonable way to translate *هذه العملية* here is to reuse 'scarification', previously used two sentences earlier.
  - 14 It would be possible to use something like 'their skill at scarification, among them [...]', but this would give rise to a very long sentence in English. Hence a new sentence starting 'These included'.
  - 15 *Bint el Muzayyin* (more properly in Sudanese Arabic *Bint al mizayyin* (بنت المزين) is a nickname (لقب). The person concerned would have been a barber's daughter. Such nicknames beginning with *بنت/بت* normally indicate in Sudan that the actual name of the person concerned is *فاطمة*.
  - 16 It would be reasonable for a museum-going public to be made aware that *بنت المزين* is not simply a personal name, hence the added translation in brackets, with inverted commas to indicate that this is a translation.
  - 17 Here too, it would be appropriate for a museum-going public to have additional contextual information. Hence the addition of 'the town of [...]' to the north of Khartoum'.
  - 18 'In the mid-twentieth century' would probably be a better translation following the year 2000.
  - 19 The normal phrase in Arabic is *قبة الأنظار* 'focus of attention, target of all eyes, ideal, goal sought after and aspired to' (Wehr). 'Sought out' here is appropriately formal, without sounding archaic.
  - 20 Scarification was performed on girls around the age of ten. Presumably, therefore, it was the mothers who sought out the scarifier. An exegetic addition.
  - 21 Assuming that 'scarify' is to be avoided, an alternative is needed here to the passive 'be scarified'. Hence 'undergo scarification'.
  - 22 'We sum up' in English is not a standard phrase. 'We can/may sum up by saying' would be more normal, but seems a little informal. 'To sum up' is a fairly standard usage in academic writing, without anything corresponding to *من هذا كله*.
  - 23 'Shaygiyya' is the standard TL form. If it were felt necessary to make plain that *الشايقية* are a tribe, one could put 'the Shaygiyya tribe'

- (cultural borrowing plus explanation).
- 24 There is no explanation in the TT of what the Ja'aliyyinn are, because the subsequent 'groups' suggest the Ja'aliyyin must be some kind of tribal or ethnic grouping. If it were felt necessary to be more explicit here, one could say something like 'those tribes of the Ja'aliyyin grouping who'. We give an exegetic translation of the word *العباسية* 'who claim descent from the Prophet's uncle Al-Abbas Bin Abd al-Mutallib'. Even this translation, however, assumes that the reader has sufficient background knowledge of Islam to know that it is the Islamic Prophet who is being referred to here.
  - 25 'Tribal' is added to explain what kind of distinguishing mark this was.
  - 26 The reordering of the ST material is simply in order to keep the sentence ending 'as a distinguishing tribal mark' to an acceptable length.
  - 27 *يقول* is fairly frequently idiomatically translated as 'According to'.
  - 28 There seems no need to repeat 'three' in the TT, since it is clear what is being referred to from the context. But 'these' is more idiomatic than 'the' here.
  - 29 It seems necessary in English to add the phrase 'which form the shape' in order to make plain the relationship between the phrase 'these three vertical marks' and the representation of the marks themselves: i.e. *III*.
  - 30 'In Arabic numerals' is added, because it might otherwise not be clear why *III* forms the shape one hundred and eleven. The fact that the scarification marks are signified by *III* provides enough of a context for this to make it plain that what is intended are the numerals used in Arabic, rather than those used in the West (and in some parts of the Arab world), which derive from Arabic.
  - 31 'The most beautiful names' are the ninety-nine traditionally recognized names of God in Islam, which are derived from the Quran. We have used the exegetic 'the Islamic name of God' to translate *احد اسماء الله الحسنى*.
  - 32 *الكافي* is slightly problematic, since the full form should be *الكافي*. However, assuming that the target readership will not be aware of this, one seems safe to translate *كافي* as 'Kafi' ('The Protector'). The combination of cultural borrowing plus explanation is sensible here. Clearly, what is needed is something which allows the reader to identify what in Arabic has the numerical value one hundred and eleven; this implies inclusion of a form such as *Kafi*, which relays the Arabic word involved. However, in order not to leave the reader entirely in the dark about what this is, some additional explanation of the meaning of this word is also required. (Interestingly, the *الاسماء الحسنى* lists which we have consulted do not contain the word *الكافي* as one of the names of God in Islam. However, it seems reasonable to assume that this is an issue which will not be of concern to the average reader of this TT.)
  - 33 This exegetic translation was chosen to make it clear what *حساب*



الجميل is.

- 34 So-called من ... ما-phrases in Arabic rarely translate idiomatically as 'What [...] regarding' (or similar). Normally, a more idiomatic translation is achieved by using a phrase involving an abstract noun, like 'our previous conclusions' here.
- 35 A more literal version would be possible, e.g. 'In the light of our previous conclusions regarding the antiquity of the three vertical scarification marks in this region this analysis is not acceptable.' But it is odd in English to have a long section which consists of relatively predictable information followed by a short section which consists of relatively unpredictable information. Our version presents all this information in a single clause; the distinction between what is less predictable and what is more predictable does not seem as stark within a single clause as when there are two clauses.
- 36 Although the Arabic كلمتي literally means 'two words', it is more idiomatic in English to regard the subsequent مشلخ جعلي as a 'term'.
- 37 A more accurate translation would be 'Ja'ali scarification'. However, this would introduce the singular 'Ja'ali' to the reader, in addition to the previously encountered plural 'Ja'aliyyin'. Without further explanation in the translation to indicate that this was a singular, the typical reader might regard it as a different word altogether. Assuming that nothing hangs on relaying the specific grammatical form in the translation here, the use of the plural 'Ja'aliyyin' seems preferable.
- 38 'The Ja'aliyyin knew other scarification marks' is not idiomatic. 'Used' might be possible instead of 'knew'. A more idiomatic alternative, however, is to use the passive 'were found'. 'Other forms of scarification' seems better as a translation of علامات تميز أخرى than 'other identifying marks', which could imply marks other than scarification marks.
- 39 'The most famous of these' avoids lexical item repetition in the English TT. The Arabic literally means 'among the most famous of these marks', but this is less idiomatic than 'the most famous of these', and the loss in message content is small.
- 40 In this context it is more idiomatic to say 'looks like' than the literal 'is like'.
- 41 The explanatory phrase بالحروف اللاتينية can be carried over into the TT without problems. The term 'Latin script' is more formal, and therefore probably better in this context, than 'Latin letters'.
- 42 We rejected the more literal 'some people call this scarification [...]' partly to avoid further repetition of 'scarification', and partly because 'refer to' or 'term' are more appropriate than 'call' in this context. The passive is used here to get the most predictable element 'this' to the start of the sentence and put the less predictable elements towards the end ('referred to by some people as [etc.]').

- 43 It seems reasonable to use the cultural borrowing 'Sheikh' for الشيخ here. Even if readers of the TT are not familiar with the use of 'Sheikh' in this sense, they are likely to guess that it is a title.
- 44 الطريقة السمانية. 'the Sammaniyya Islamic religious order'. There is a touch of cultural transplantation here, to the degree that 'religious order' has strongly Christian overtones (although it is sometimes used in the technical literature on Sufism in English). The Christian element is neutralized by the explanatory 'Islamic' in the TT. The obvious alternative to 'Islamic religious order' would be 'the Sammaniyya *tariqa*', using the cultural borrowing *tariqa*. *Tariqa* is sometimes used in technical literature on Sufism, but has the disadvantage that it is unlikely to be known by the average museum visitor.

# Practical 4 Tutor notes

Students can find the notion of compensation difficult to understand, and it is worth going through the material relating to the extract from مشوار in class, in order to make sure that the distinction between compensation and constraint is properly understood. The various categories of compensation discussed in § 4.2 are useful. However, it should be stressed that the identification of the need for compensation in a TT and the precise form which that compensation takes are more important than the assignment of compensation to one or more of the categories which we have given, such as compensation in place.

## 4.1 Compensation

Practical 4.1 contains a number of interesting translation problems, but not many requiring compensation. It is generally not too difficult. It might be worthwhile doing the first few lines, down to كان المجني عليه صديقاً أم خصماً, as a group-based exercise in class. The whole of this section including the decisions of detail could probably be completed in an hour. Subsequent class discussion will provide an opportunity to focus on whether and why compensation is required in the TT, reinforcing previous reading and discussion of the notions of compensation and constraint. The remainder of Practical 4.1 could be done as an individual exercise by students at home.

## 4.2 Compensation

Practical 4.2 involves a longer and somewhat more challenging ST. This is better tackled by students individually at home.

## PRACTICAL 4.1 CLASS HANDOUT

COMMENTARY ON TT كنت دائماً ضد الرئيس رابين

### (i) Strategic decisions

The key strategic problem in this text is to maintain a proper balance between the fact that on the one hand the writer does not wish to suggest he supported or admired Rabin, but on the other that he has a certain grudging respect for him – and that ultimately even enemies must learn to live in peace. The Arabic text works by maintaining this balance, and it is vital to do the same in the English translation.

The general style of the English TT should be relatively similar to that of 'opinion' columns in the more up-market English-language newspapers; it is important to maintain the personal tone of the Arabic, without producing a TT which is over-colloquial.

### (ii) TT

Comment  
Mustafa Amin

I was always against Rabin.<sup>1</sup> I hated his violent actions against the Arabs,<sup>2</sup> and opposed him in whatever ways I could.<sup>3</sup> However, I was sad when he died. I felt that we had lost a powerful adversary, who, while he may have<sup>4</sup> hampered negotiations and adopted an extreme attitude<sup>5</sup> towards the Arabs, nonetheless loved his country. He fought and defeated us in 1967,<sup>6</sup> then in 1973<sup>7</sup> we fought and defeated him. I felt revulsion<sup>8</sup> at his death, because one must be<sup>9</sup> against assassinations regardless of whether the victim<sup>10</sup> is a friend or an enemy.<sup>11</sup>

The most important aspect of this sad incident is that it showed that the Arabs are not the only people who go in for<sup>12</sup> assassinations. Israel is also afflicted by the same disease.<sup>13</sup> I thank God<sup>14</sup> that Rabin was killed by a Jew. If the assassin had been an Arab, accusations would have been flung at us from all directions.<sup>15</sup> There wouldn't have been<sup>16</sup> a single Arab who hadn't been accused of killing the Israeli Prime Minister. Now, however,<sup>17</sup> it's clear that<sup>18</sup> the killer was a single person, not millions of Arabs who find themselves accused<sup>19</sup> of everything that happens in the world.

(iii) *Decisions of detail*

NB Most of the decisions discussed below are not instances of compensation, even where they involve addition, omission or major grammatical transposition. They are intended to illustrate the differences between compensation proper and changes forced on the translator by the constraints of grammar, idiomaticness or context.

- 1 Translation by omission. 'Prime Minister Rabin' in English sounds rather too respectful for this context.
- 2 It makes better sense to reverse the order of the phrases كنت أعارضة وأقارمه since the first element can reasonably be regarded as a logical consequence of the second. This reversal also avoids an awkward semi-repetition in English.
- 3 أعارضة وأقارمه is problematic in English. The words أعارض and أقارم involve two forms of repetition simultaneously in Arabic: pattern repetition (Ch. 8.2.3.1) and semantic repetition (Ch. 5.2). Pattern repetition is inherently unreproducible in English, while semantic repetition is frequently translated by a single term or by two words in construction (e.g. noun+adjective or verb+adverb). Our TT loses the semantic repetition, with its connotation of emphasis, but 'in whatever ways I could' compensates for this by replacing the ST connotations of emphasis with a phrase denotatively stating degrees of effort.
- 4 Translation by addition to ensure idiomaticness: 'may' is sometimes used in English where the speaker/writer is acknowledging something (often something bad), but then going on to say something else which contrasts with the first acknowledgment; e.g. 'I may be stupid, but at least I'm not a liar'.
- 5 In English, it is not normal to use 'attitudes' in the plural in this kind of context. Nor is it normal to say, 'to take an attitude against'. Our TT is the simplest idiomatic rendering.
- 6 Our TT has an exegetic element; '1967' is added to make the reference clear to English speakers, and to allow for contrast with '1973' later.
- 7 The Arab-Israeli war of 1973 is often referred to in Arabic as حرب أكتوبر: here the month and date are enough to make plain what war is being referred to. For most TL readers these would not be adequate, whereas mention of the year is. Thus the loss of '6 October' is compensated for with '1973'. (This war is sometimes known in English as the Yom Kippur War, from the Hebrew, but this would be inappropriate in a translation of this Arabic text.)
- 8 It would be odd to say in English 'I loathed/hated his death', because it seems to suggest the way in which he died rather than the fact that he died.
- 9 The ST uses the first person plural form لأننا to suggest not only the

writer but also his readers, or all reasonable people, or perhaps Arabs in general. The implication of solidarity in لأننا is lost in the TT, because English cannot use the first person plural in this way. The loss is compensated for with the generalizing 'one' and the moral commitment implied in 'must'.

- 10 Wehr gives جنى على as meaning 'to commit a crime on', 'to offend against'. The easiest idiomatic way of translating المجنى عليه is to use a simple noun which gives the general sense intended; 'victim' is an obvious choice.
- 11 Journalistic English is characterized by short paragraphs, and there is a fairly clear change of subject (or focus) at this point. Hence the new paragraph.
- 12 Rather than the passive geographical metaphor 'arena', 'field', 'sphere', it is more idiomatic in English to use a more active form such as 'go in for'. 'The only ones' would be a more informal alternative to 'the only people'.
- 13 There is no need to translate بل into English; the sense of contrast is sufficiently relayed by juxtaposing the two contrasting sentences. The ST here translates literally as 'Israel also shares this misfortune/affliction/plague with us'; 'to suffer from/be afflicted with the same disease' is more idiomatic.
- 14 It is also possible in English to say 'Praise be to God', or less idiomatically, 'I/We praise God'. However, the phrase 'Thank God' is much more common (e.g. 'Thank God you're all right'). 'I thank God' is also more idiomatic than 'We thank God'.
- 15 The informality of 'to fling' (contrast, e.g. 'to level accusations') corresponds to the tone of the ST; and in English accusations are flung 'from every direction', rather than 'from every place'.
- 16 The ST reads 'not a single Arab would have remained', but the noun would be better after the verb in English, as in Arabic, because the key information is conveyed by the noun phrase. It is possible to say 'There wouldn't have remained a single Arab', but the use of 'there' with a verb such as 'to remain' is relatively unusual. The intended sense is reasonably conveyed by the more normal usage, 'there wouldn't have been a single Arab'.
- 17 أما ... ف is translatable in many different ways, depending on context. Here the intended contrast makes 'however' a reasonable choice.
- 18 'It is clear that' is added to the English in order to improve the logic of the English version. A rendering of the type, 'Now, however, the killer is a single person' would suggest that at one time he was more than one person.
- 19 'Who find themselves accused' accords with the emotive context better than 'who are accused', focusing more on the subject as victim and therefore giving a greater sense of outrage.



## PRACTICAL 4.2 CLASS HANDOUT

## COMMENTARY ON أن ترى واحدا يجري TT

(i) *Strategic decisions*

The most significant problems presented by this text are (i) how to relay the various kinds of word-play which are found in it; (ii) how to relay the subtle interplay between metaphors of water and non-metaphors relating to water; (iii) how to relay the various words and phrases in the TT expressing relationships between sentences, and especially the sequencing of events in the narrative; (iv) how to deal with various forms of repetition in the ST. It is crucial for the translator to consider what the function of these various features are. The water-motif reinforces the general sense of lethargy and inactivity in the village prior to the arrival of the runner. The word-play, particularly the repeated references to sitting and running, provides a strong and humorous contrast between inactivity and activity. Both the atmospheric and the humorous aspects of these features will need to be relayed in the TT. However, sensitivity is required both in order to produce TT metaphors which are appropriate to the context, and to avoid stylistically unacceptable over-repetition of lexical items relating to sitting and running in the TT.

(ii) *TT*

If<sup>1</sup> you see someone running in Munyat El Nasr, that's an event. Just as when you hear<sup>2</sup> a police siren,<sup>3</sup> you feel there must be something exciting behind it. And how wonderful it is when something exciting ripples the calm<sup>4</sup> of this quiet, slow village.

That Friday there wasn't just one person running in Munyat El Nasr<sup>5</sup> there was a mass movement<sup>6</sup> of runners, and nobody knew why. The streets and alleys were floating in their perpetual calm, and that stagnation<sup>7</sup> which generally sets in following the Friday prayer, when the ground is sprayed with foamy<sup>8</sup> bluish<sup>9</sup> washing water scented with<sup>10</sup> cheap soap, and when the women inside busy themselves preparing lunch, while the men loaf around<sup>11</sup> outside until the food is finally ready.<sup>12</sup> Suddenly, this calm was disturbed<sup>13</sup> by a pair of huge, burly legs running along<sup>14</sup> and shaking the houses. As the runner passed a group of men<sup>15</sup> sitting in front of a house, he did not forget to turn<sup>16</sup> and greet them. The men returned his greeting, and tried to ask him why he was running; but by that time he

had shot past.<sup>17</sup> So<sup>18</sup> they stood up to try and find out why, but of course to no avail; then their curiosity got the better of them,<sup>19</sup> and they began to walk; then one of them suggested that they go a little quicker.<sup>20</sup> Finally they found themselves running, but<sup>21</sup> they did not forget to greet other groups of sitters,<sup>22</sup> who<sup>23</sup> themselves stood up and before long found that they too were running.

(iii) *Decisions of detail*

NB Many of the decisions discussed below are not instances of compensation, even where they involve addition, omission or major grammatical transposition. They are intended to illustrate the differences between compensation proper and changes forced on the translator by the constraints of grammar, idiomaticness or context.

- 1 Grammatically this أن-clause is nominal. That is to say, the first clause means something like 'The fact that you see someone running in Munyat El Nasr'. This English formulation gives a slightly different emphasis from the ST: in the ST, the 'incident' is the seeing of someone running. An idiomatic way of conveying this focus is to use an if-clause, as in our TT, although, grammatically, it is still the seeing that is the event. A more coherent alternative would be something like 'Seeing someone running in Munyat El Nasr is a most unusual experience'; but this entails a wholesale switch of focus from the runner to the watcher – probably a greater loss than the slight change of emphasis in our TT.
- 2 It seems difficult to link the translation of كانه صوت سريـنة to what has gone before and what comes afterwards. The Arabic كانه on هـ could be considered to refer back either to أن ترى واحدا يجري في حدث or to منية النصر. A literal translation would be obscure: 'as if it's the sound of the siren [...], and so there must be behind his running an exciting incident'. Our TT is longer and more explicit than the ST, but there seems no alternative. We have also dropped the second mention of جرى, and replaced this by the vaguer English 'it', which could refer to the running, but is more likely to be interpreted as referring to the police siren in the TT, and thus introduces a degree of distortion in the TT message content.
- 3 'Police rescue-car' is unidiomatic in English. 'Police-car siren' would be possible, but 'police siren' seems the most common usage. Wehr gives بوليس النجدة as approximately equivalent to 'riot squad' in Egyptian usage.
- 4 The motif of 'calm' is important in the ST. Ideally, one wants related words to translate the occurrence of هادئة here, and the two occurrences of هدوء in paragraph 2. But 'this calm, slow village' perhaps sounds

odd. A feasible alternative is to use 'calm' as a noun; but this sounds just as odd if collocated with 'happen': 'when something happens in the calm of this slow village'. It is more idiomatic to use a transitive verb, e.g. 'when something disrupts the calm', but this is much more violent than the ST يحدث. We have used 'ripples' because it accords with the extended water motif of 'floating in their perpetual calm', 'stagnation' and 'this calm was disturbed' (in paragraph 2); as such, by adding an explicit water-image it helps to compensate for the loss of explicit water imagery in our rendering of يتعكر (see Note 13).

- 5 الواقع. The obvious translations here are 'The fact is/was', and 'In fact'. 'The fact is/was' corresponds grammatically most closely to the Arabic, but seems too strong in this context (perhaps because 'The fact' appears as the subject of the sentence); it might be taken to suggest a complete contradiction of what has been stated before, rather than an extension and amendment of it. 'In fact' would be possible here, but again is perhaps slightly too contradictory. We have gone for a dash, which gives the intended sense in English.
- 6 حركة واسعة النطاق carry social or political overtones in the Arabic (cf. حركة سياسية); واسع النطاق is also a rather formal phrase, which might be found, for instance, in academic writing. The ST's playful manipulation of register cannot be copied in the TL. This loss is compensated for in our TT with 'mass movement', which uses a different denotative meaning from the same semantic field and in the same register, and a different, but related, pun in 'movement'.
- 7 The Arabic has the word order Verb-Subject, i.e. ينتابها ذلك الركود. The continuation of the ST with a relative clause makes it desirable to maintain the noun at the end of this phrase. But this is hard to do idiomatically with any of the standard translations of انتاب ('beset', 'befall', 'afflict'), which are in any case too negative here. We have omitted the verb in the TT, and conjoined 'stagnation' with 'calm' through the use of 'and'.
- 8 A literal translation 'mixed with foam' is peculiar and misleading: it suggests two separate substances that have been actively mixed together. Our TT is more idiomatic, but it loses the explicit reference to energetic action ('mixed'). It compensates for this loss with the adjective: washing water is only made 'foamy' by energetic action.
- 9 زهرة is a blueing agent sold in cubes and added to water to counteract yellowing. المختلط could be introduced here ('mixed with blueing agent'), but this is more technical and cumbersome than the ST. Our TT loses reference to the blueing agent; but, although the adjective does not compensate for the loss, it does at least avoid clumsiness. Another possibility is 'foamy-blue', which is inspecific, but does suggest that the foaminess and blueness are a single consequence of the same activity (washing): this implication would compensate slightly for the loss of

explicit reference to blueing agent.

- 10 The grammatical transposition 'scented with' (instead of 'the scent of') is necessitated by the decision not to translate المختلط.
- 11 'Loiter and loaf' is too repetitive in English – obtrusive and over-emphatic. 'Loaf around' is idiomatic and conveys just the right degree of emphasis. 'Around' thus compensates for the loss of semantic repetition and pattern repetition in the ST.
- 12 'Until the preparation of lunch is finished' would be clumsy; above all it would be unacceptably repetitious, coming so soon after 'busy themselves preparing lunch'. Luckily, 'food' can replace 'lunch' without significant loss here. Our TT is idiomatic in context; it loses ينتهي and اعداد, but it compensates for the loss with the grammatical transpositions to 'finally' and 'ready'.
- 13 It seems difficult to maintain the strength of the Arabic metaphor يتعكر 'become/be made turbid'. We have used 'disturbed' partly because it is acceptable in the context, but also because it at least maintains the -turb element of 'turbid'. The presence of a water motif is more strongly preserved by the introduction of 'ripples' in the first paragraph – see Note 4.
- 14 The longer phrase 'running along' seems better balanced – since it is heavier – with the phrase 'shaking the houses' than does the shorter 'running'. English makes wide use of phrasal verbs. Since verbs of this type do not exist in Arabic, it is worth being alert to the possibilities of their use in Arabic>English translation.
- 15 It seems necessary in English to specify what kind of group, especially as 'sitters' is not a plausible option in the next sentence. 'People' is a possibility, but we have already been told that the women are indoors. 'Men' seems the least intrusive word in this context.
- 16 It would seem odd in English to repeat 'while he was running' so soon after 'the runner'. Our TT incurs semantic loss, but it does so to avoid the greater stylistic loss that would be entailed by the unnatural repetition of 'run[ning]'. An alternative to 'turn and greet them' might be 'slow down and greet them', but this would contradict the subsequent 'shot past'.
- 17 The complex verb usage يكون قد نفذ suggests a resulting state. In many contexts, a form such as 'he would have/had passed through' would suffice, but this would be a real loss here: it does not put enough emphasis on his hurry, a clear implication of the emphatic aspect of يكون (قد) in this case. Adding 'by that time', before the verb, compensates for the grammatical loss of the ST emphatic aspect, and 'shot past' (rather than 'passed through') compensates for the semantic loss of the implication of 'hurry'.
- 18 The Arabic uses a time-expression حينئذ, but 'by that time' or even 'then' seems less idiomatic here than to use a connector with a greater

- indication of cause and effect, such as 'so'.
- 19 A literal translation would be very unnatural; our idiomizing translation ('[their] curiosity got the better of them') is more constraint than compensation.
  - 20 Translating الإسراع as 'go a little quicker' reflects an English tendency to understatement or tentativeness in contrast with a preference in Arabic for directness. Similarly we have not translated فيسرعون: the repetition would be more emphatic in English than it is in the ST. Even a low-key translation of فيسرعون (e.g. 'so they did so') would be intrusive. We have introduced a sentence-break at 'quicker', in order to keep the English sentences suitably short for this type of text.
  - 21 The context can be regarded as implying a contrast here; hence the translation of و as 'but'.
  - 22 By this stage, the comic existence of two groups of men, runners and sitters, has been established, so it is appropriate to preserve the comedy here by using 'sitters', even though this is more unusual in English than الجالسين is in Arabic.
  - 23 We have used a relative clause to avoid repetition of 'groups'. To the extent that English tends to avoid lexical repetition, this is a constraint. However, losing the repetition loses the comic effect of men getting up one after the other like puppets; this is compensated for with 'themselves', which echoes 'found themselves' and thus draws attention to the automaton-like behaviour through different means from the ST.

## Practical 5 Tutor notes

Students generally do not have problems understanding the notion of synonymy. Hyperonymy and hyponymy may prove a little more difficult, and partially overlapping translation more difficult still. In this latter case, students need to be aware that partial overlap does not simply involve the use of any denotatively related meaning in the TT. In order to demonstrate partial overlap one needs to be able to show: (i) what is retained of the core meaning; (ii) what aspect of meaning is added; (iii) what aspect of meaning is lost.

Both semantic repetition and other forms of parallelism are notions which need to be applied judiciously. The notion of words or phrases used in closely-related but distinguishable meanings is obviously somewhat elastic, but should not be stretched too far. The same is true of other semantic relationships, and particularly membership of a given semantic field. The crucial thing is that these notions are applied in contexts where they help provide insights into real translation problems and proposed solutions. Where they are of no particular practical value, there is little purpose in using them.

### 5.1 Denotative meaning

Practical 5.1 is a fairly challenging piece, and would repay at least preparatory work outside the class. It might be useful to get students to do a preliminary individual version of paragraph 1 of Practical 5.1 at home, and then in class produce more polished group versions in groups, for subsequent class discussion and analysis. Using this approach, groups should be able to produce versions for class discussion in about half an hour, including decisions of detail discussing key issues of relevance to Chapter 5. This approach will allow the tutor to check that students have understood and are able to apply the key notions introduced in Chapter 5. Students can produce a final complete individual version of Practical 5.1 at home.

### 5.2 Denotative meaning and semantic repetition

Both structurally and stylistically, Practical 5.2 repays close thought; the metaphors are an obviously difficult area. This practical is probably better done by students as an individual home exercise.

## PRACTICAL 5.1 CLASS HANDOUT

## COMMENTARY ON تقف البشرية اليوم TT

## (i) Strategic decisions

This ST throws up a number of general problems. Firstly, there is a need to maintain a slightly elevated, formal style in the TT, and in particular to find appropriate ways of relaying the numerous metaphors which occur in the ST. Related to this is the need to produce sentence structures in the TT which are both appropriate to the formality of the text and which read fairly naturally.

With regard to denotative meaning, the ST contains a number of examples of polysemy (i.e. the same word used in different senses, and particularly the word *أنظمة/نظام*). It also contains examples where the translator needs to distinguish between two words occurring in close proximity which appear from the dictionary to have roughly the same denotative meaning, but which are clearly being used to mean something rather different from each other in the context in which they occur.

## (ii) TT

Man<sup>1</sup> today stands on the edge of the abyss<sup>2</sup> – not by virtue of<sup>3</sup> the threat of annihilation<sup>4</sup> which hangs over his head, for this is a symptom of the disease<sup>5</sup> rather than the disease itself, but by virtue of his bankruptcy with respect to those values<sup>6</sup> which alone permit<sup>7</sup> the genuine growth and development of human life.<sup>8</sup> This is particularly clear<sup>9</sup> in the West, which not only no longer has any values to give to mankind, but is also no longer able to convince itself of its own right to exist.<sup>10</sup> For Western democracy<sup>11</sup> has reached a state of virtual collapse,<sup>12</sup> and under the guise of socialism,<sup>13</sup> the West has begun to take its ideas,<sup>14</sup> however slowly, from the regimes<sup>15</sup> of the communist world,<sup>16</sup> particularly in the sphere of economics.<sup>17</sup>

The same is true of the communist world itself. Because it is a theory which has the form of a belief system, Marxism, like other collectivist theories,<sup>18</sup> initially attracted a high level of support<sup>19</sup> not only in Eastern Europe<sup>20</sup> but also in the West. More recently, however, Marxism too has made a visible intellectual retreat,<sup>21</sup> and is now virtually confined to the state apparatus<sup>22</sup> – albeit that this is something which<sup>23</sup> is far removed<sup>24</sup> from the original thinking of the ideology.<sup>25</sup> Marxism also stands opposed

to the demands of human nature,<sup>26</sup> and only flourishes<sup>27</sup> in an environment which has been utterly devastated,<sup>28</sup> or where people have long been accustomed to dictatorial regimes.<sup>29</sup>

## (iii) Decisions of detail

- 1 The obvious translation choice here is between 'Man' and 'Mankind'. However, using 'mankind' would lead to a grammatical anomaly, with the use of 'our heads/bankruptcy' instead of 'his head/bankruptcy' – it would sound odd to use 'its', or even 'his', when referring to mankind. Unfortunately, 'our' would destroy the objectivity of the opening sentence; this seems too great a loss, so there is little option but to use 'Man' and 'his'.
- 2 'Edge' is a particularization of *حافة* (cf. 'border', 'brink', 'verge', 'edge'), and 'abyss' a particularization of *هاوية* (cf. 'chasm', 'gulf', 'abyss', 'infernal depth', 'bottomless pit'). Together, however, they form a fixed expression which corresponds closely to the one in the ST.
- 3 'Because of', 'by reason of', and 'by virtue of' are all regular options for the Arabic *بسبب*. We have chosen 'by virtue of' because it is most appropriate to this particular context, hinting at mankind's own responsibility for the situation, whereas 'because of' and 'by reason of' are dispassionate indicators of cause and effect.
- 4 'Extinction' is closer in denotative meaning to *فناء* than 'annihilation'. 'Annihilation' is a hyponym of *فناء*, meaning 'extinction/obliteration through aggressive destruction', rather than just 'extinction/obliteration'. However, 'annihilation' collocates better with 'hangs over his head', and the sense of aggressive destruction in 'annihilation' accords better with the implication in the ST as a whole that the obliteration is self-inflicted.
- 5 'Disease' is more often used in this metaphorical sense than 'illness'; it also collocates better with 'symptom', perhaps because it is a hyponym of 'illness' ('illness' denotes either 'disease' or 'disposition').
- 6 'Bankruptcy' and 'the world of values' are fairly standard stock-metaphorical expressions in English. However, 'bankruptcy in the world of values' sounds like an unidiomatic calque, almost a mixed metaphor. We have substituted the innocuous non-metaphor 'with respect to' for 'in the world of'. An alternative is to use 'moral bankruptcy', a stock TL metaphor which conflates the two SL ones. The change in grammatical subject would entail finding a different verb, as e.g. in 'by virtue of the moral bankruptcy which is inhibiting/preventing the genuine growth'.
- 7 *في ظلالها* literally means 'in the shades of', and metaphorically 'under the protection of'. 'Which alone permit' is a partial overlap: it keeps the core sense of 'propitiousness', but adds the implication of positively

permitting, while losing that of 'shielding against attack'. We have chosen it because it is more idiomatic than a more literal version such as 'under the protection of which human life could [...]'. The phrase 'alone permit' is better than simply 'permit', suggesting that the values which the writer is describing are not currently present in the West. 'Alone allow' is better avoided because its assonance and alliteration make it sound vaguely comic.

- 8 ST: *أن تنمو [...] نمواً سليماً وتترقى ترقياً صحيحاً*; TT: 'the genuine growth and development of human life'. There is semantic repetition and structural parallelism in *نمواً سليماً* and *تترقى ترقياً صحيحاً* and root repetition of *ن م و* and *ر ق ي*. The effect is to produce an emphatic structure, but English cannot idiomatically accommodate repetition of this complexity or on this scale. We have tried to relay this emphasis by retaining a degree of semantic repetition 'growth and development'. However, in order to make the phrase more idiomatic, we have merged the ST *سليماً* and *صحيحاً* into a single adjective 'genuine' defining both 'growth' and 'development'.
- 9 *واضح كل الوضوح* is a stock phrase, involving root repetition and meaning 'absolutely clear'. The cliché 'crystal clear' is rather too informal for the context. 'Absolutely clear' would give the text less coherence than *واضح كل الوضوح*: the first sentence provides a general statement of the problem, then the second specifies where this problem is most clearly seen. 'Particularly clear' is a partial overlap: it preserves the notion of 'very', loses that of 'totally' and adds that of 'comparatively'; but it relays the essential sense of the ST, while preserving the link between the first and second sentences.
- 10 A more literal translation would be 'no longer possesses that which convinces its conscience of its right to exist'. Our TT avoids the use of 'that which' as a subject; non-specific subjects of this kind are much rarer in English than in Arabic. 'Convince one's conscience' is so unidiomatic that 'convince oneself' almost amounts to a (mandatory) communicative translation; the loss of denotative meaning seems insignificant in the context. It is also more idiomatic here to add the emphatic 'own' before 'right'. 'Right to exist' is a standard phrase in English. Although *استحقاق* has the denotative meaning of 'worthiness, deservingness, merit', the loss of denotative meaning here is outweighed by the advantage of maintaining idiomaticness.
- 11 The literal 'democracy in it' is not English. 'Democracy there' is too informal in this context; hence 'Western democracy'.
- 12 A literal translation 'has finished up in quasi-bankruptcy' is an unconvincing collocation. 'To reach a state of' suggests a degree of finality, and is often used with negative notions. 'Virtual collapse' is a fairly common expression, collocates well with 'reach a state of', and avoids the use of an over-technical sounding form with 'quasi-' or 'semi-'.

- 13 If left at the end in the TT, the English equivalent of *تحت اسم الاشتراكية* would sound unacceptably disconnected from the rest of the sentence. We have moved it to the beginning of this clause, since it seems to provide information which is almost parenthetical in nature. If 'under the name of' is felt not to be a convincing collocation, it could be replaced with 'in the guise of'. 'In the name of' is denotatively wrong here, corresponding to the Arabic *باسم*. The important thing is to suggest a degree of deceit on the part of Western socialists.
- 14 Since *استعار* and *اقتبس* are synonyms, this is an example of semantic repetition, used here for emphasis. We have used the fairly standard 'to take its ideas', since in English it is usual to specify what has been borrowed. The relative length of the phrase also provides a degree of emphasis, compensating for the loss of the emphatic repetition.
- 15 In this sentence, *أنظمة* is used in two different senses in close proximity. The meaning here is the specifically political sense of 'regime'.
- 16 'The Eastern camp' is not standard usage in English. 'The Eastern bloc' would be possible, but implies neighbouring states, whereas *العسكر الشرقي* does not. 'The communist world' seems the most obvious and standard English equivalent.
- 17 Here *أنظمة* is being used in a fairly general sense of 'methods', 'systems'. However, 'in the sphere of economics' seems more idiomatic than something like 'in its economic system[s]'; the loss of denotative meaning here is not significant.
- 18 The ST sentence beginning *فالنظريات الجماعية* is difficult to translate idiomatically. The real focus of the sentence is the nature of Marxism, but this is presented grammatically as a subordinate element (introduced by *وفي مقدمتها*), while the grammatical subject is *النظريات الجماعية*. In English, subordinate elements are not used to introduce foreground information. We have solved this problem by making 'Marxism' the grammatical subject of the TT sentence, and rendering *النظريات الجماعية* as 'like other collectivist theories'. Although there is some denotative loss, this is not significant compared with the advantages of keeping the correct sentence focus in the TT. Similarly, 'Because it is a theory which has the form of a belief system' is better placed at the beginning of the TT sentence than at the end because the information it provides is relatively predictable. Although 'theory' is not a standard translation of *مذهب*, in this context it is necessary to have a clear denotative difference in the TT between the rendering of *مذهباً* and that of *عقيدة*. Hence the non-committal 'theory' for *مذهباً*, and 'belief system', which implies commitment on the part of its followers, for *عقيدة*. The generalization 'initially' is chosen for its concision, an important consideration given the relative length of the TT sentence.
- 19 The exegetic 'a high level of support' is more appropriate in this context than 'a large number of/many [people]'. Denotative accuracy is sacrificed



- to the demands of register, but the essential message is preserved.
- 20 'The East' seems too vague in English here, taking in e.g. India and Japan as well as China and Eastern Europe. The particularization 'Eastern Europe' is probably the most accurate possible in this text.
- 21 The metaphorical 'visible' is somewhat incongruent with the abstract 'intellectual', but thereby gains an impact, compensating for the lost root repetition of *تراجعا* and *تراجعت*.
- 22 *أنظمة* is used here in a different sense from those discussed in notes 15 and 17. 'State apparatus' is a fairly standard phrase in English.
- 23 *و* in the phrase *والتي تبعد* signals that the relative clause in Arabic is non-restrictive (describing). There is also, however, a contrastive element in the meaning of the Arabic here. We have tried to relay both these aspects with 'albeit that this is something which'. There is major syntactic and denotative translation loss, but the overall meaning is almost completely recovered.
- 24 'Far removed' is an idiomatic rendering of the emphatic root repetition in *تبعد بعدا كبيرا*.
- 25 *أصول الدين* has strong religious connotations in Arabic (cf. *أصول الفقه*). Here the intended meaning seems closer to 'original thinking' than the hyperonymic 'origins'. 'Ideology' is used here in order to provide lexical variation in English.
- 26 The use of *طبيعة* and *فطرة* here is a kind of semantic repetition, and is best eliminated in the English TT. 'Demands' is at best a partially overlapping translation of *مقتضيات*, retaining a notion of 'unarguable-with essence', but adding the active 'demands' and losing the passive 'nature'; but the TT is more idiomatic than 'the nature/constitution of human nature/constitution and its requirements', and it preserves the essential idea that 'you can't change human nature'.
- 27 'Flourishes' in this stock metaphorical sense is a particularization of *تنمو* (all flourishing is growth, but not all growth is flourishing). It is not idiomatic to talk about an ideology 'growing'.
- 28 *محطمة* is quite strong here (perhaps stronger than the first form *محطومة*). 'Utterly devastated' is a partial overlap: it retains the core sense of total destruction, but loses the exclusive focus on physical destruction, and adds an abstract element of the subjective reaction to it. The TT expression is more appropriate in this context.
- 29 Repeating 'environment' would be obtrusive in English. It also sounds odd to talk about '[an environment] which has long been accustomed [...]'. Hence the addition of 'people' as the subject of this relative clause. *النظام* here is used in what may be the same sense as that discussed in Note 15. We have used the form 'dictatorial regimes', the use of the definite article *ال* in the ST giving a generic sense. A more abstract translation of *النظام الدكتاتوري* would be 'dictatorial rule'.

## PRACTICAL 5.2 CLASS HANDOUT

### COMMENTARY ON TT وبهذا الأسلوب البارز

#### (i) Strategic decisions

It is necessary to find an overall form for the TT which adequately reflects the contents of the ST while maintaining a style which is appropriate to literary critical writing in English. Many of the individual problems of denotative meaning and semantic repetition, as well as other problems such as those relating to metaphor, reflect this more general strategic issue.

#### (ii) TT

Both<sup>1</sup> in his autobiography,<sup>2</sup> *The Days*, and in all his other books, fiction and non-fiction alike,<sup>3</sup> Taha Hussein makes use of this extraordinary<sup>4</sup> style, whose elegance and dramatic imagery<sup>5</sup> is able to stir the emotions of his readers.<sup>6</sup> *The Days* itself has been translated into English, French, Russian, Chinese, and Hebrew.

One of the most important features of Taha Hussein's style,<sup>7</sup> both in *The Days* and elsewhere,<sup>8</sup> is its rhythmic and melodic quality.<sup>9</sup> As soon as one begins to listen to something he has written, one is affected by<sup>10</sup> the beauty of its complex forms,<sup>11</sup> each of which unfolds upon the other<sup>12</sup> in a sublime musical composition.<sup>13</sup>

Taha Hussein seems to appreciate that any literature worthy of the name appeals not only to the heart, but also to the ear. He therefore makes the sound of what he writes as attractive as possible.<sup>14</sup> Strikingly,<sup>15</sup> he never alters what he has dictated,<sup>16</sup> nor does he prepare his lectures before giving them. This style has become part of his very way of thinking;<sup>17</sup> it is the only one he uses.<sup>18</sup> It is a style which makes frequent and deliberate use of<sup>19</sup> lexical repetition, in order to achieve<sup>20</sup> those rhythms and melodies which will have the profoundest effect on his readers and hearers.<sup>21</sup>

#### (iii) Decisions of detail

<sup>1</sup> This first sentence is difficult to translate for structural reasons. The initial Arabic phrase, from *وبهذا الأسلوب البارز والتصوير* to *والتلوين*, describes how Taha Hussein wrote *الأيام*, and is therefore

structurally dependent on the verb كتب, which occurs later twice in the sentence. The initial phrase has been placed at the beginning of the sentence for emotive purposes. Copying the ST structure would just result in a non-emotive form of emphasis on the initial element. Here is an English version that restores the emotive element: 'It was in this extraordinary style, whose elegance and dramatic imagery is able to stir the emotions of his readers, that Taha Hussein wrote not only his autobiography *The Days* but all his other works, both fiction and non-fiction.' This version might be felt *too* emotive, however. Our restructuring keeps the required focus on 'extraordinary style', but avoids over-emphasis. 'Makes use of' is more formal than 'uses', and therefore more appropriate to this context.

- 2 ترجمة الأيام is well known as an autobiography, and what is meant by ترجمة here is clearly the hyponymous 'autobiography'. The partial overlap 'his' is more idiomatic than 'this' in this context.
- 3 قصة وقصصه in Arabic might seem to involve a denotative semantic anomaly, in that '[written] story' is a virtual hyponym of 'book'. In fact, what is meant here is 'stories, and other non-story books/works'. The generalizing translation 'works, fiction and non-fiction alike' is the closest idiomatic translation.
- 4 'Extraordinary' is a partially overlapping translation of بارز: it keeps the notion of 'prominent', but loses the element of approbatory 'excellent' and adds an element of potentially disapprobatory 'surprising'. However, we preferred it to 'outstanding' because it collocates better with 'style'.
- 5 The triplet سلاسة وعذوبة وصفاء is summed up as 'elegance': there is considerable loss in denotative meaning, but English is less tolerant than Arabic of rhetorical lists of semantically related terms; similarly the typical Arabic semantic repetition of التصوير والتلوين is reduced to 'dramatic imagery', and there is no rendering of القدرة على. These losses in denotative meaning were deemed less important than the production of an idiomatic translation appropriate for the context and genre.
- 6 Here too, there seems no reason to reproduce the ST semantic repetition of يثير العواطف ويمس القلوب: 'stir the emotions' is sufficient in English. We have added 'of his readers' because 'stir the emotions' on its own may seem too abstract. The addition of 'is able to' reflects a general tendency of English to make use of modal elements (e.g. 'can', 'would', 'should'), possibly reflecting a greater tendency in English than Arabic towards understatement or hesitancy.
- 7 English does sometimes metonymically use the names of writers to denote their work (e.g. 'There's a lot of metaphor in Taha Hussein'); to that extent 'Taha Hussein's style' is a particularization of ST طه حسين. But in this context, it would be odd just to say 'Taha Hussein': it would sound like a reference to the man himself rather than to his writing.

- 8 In context, 'elsewhere' is virtually synonymous with غير الأيام. Repeating *The Days* would be unthinkable.
- 9 A literal translation, e.g. 'undulating and abounding in melody' or 'which undulates and abounds in melody', would be unidiomatic. 'Rhythmic' and 'melodic' are commonly found in descriptions of literary language. These are particularizations, and less forceful than the ST expressions, but 'quality' implies that both features are found in abundance in Taha Hussein's work, and thus compensates somewhat for the loss of forcefulness in 'rhythmic and melodic'.
- 10 عرف means 'recognize', 'acknowledge'. Both these are a little too emotionally detached for this context, where the meaning is something like 'acknowledge the superiority of', 'concede best to'. 'Affected by' is at best a partial overlap, but it is a pretty close idiomatic rendering of عرف in context.
- 11 We have simplified طوابقه المزينة to 'beauty'. Although there is significant loss in denotative meaning, the English is more idiomatically acceptable than a literal translation such as 'its adorned characteristics'. Literal translations of ملفوف, such as 'coiled', 'wound (up)', 'wrapped', 'rolled (up/together)' would barely be comprehensible here. 'Complex' is a partial overlap: it keeps the element of 'complications', loses that of 'twists and turns' and adds that of 'multiple components', but it is a widely used term in literary criticism, and conveys the intended meaning adequately. In a literary-critical context, 'forms' is a hyperonym of 'expressions' and is thus a generalizing translation of عبارات; but in this context it corresponds more closely to the sense of the ST term.
- 12 'Unfolds upon the other' is appropriate to a formal literary style. 'Unfolds' also compensates somewhat for the loss of the coil metaphor in translating ملفوف as 'complex'.
- 13 Denotative meaning is completely changed, but 'musical composition' provides a more powerful and coherent metaphor here than 'musical tone/sound'. 'Sublime' is an attempt to relay the intensity of the Arabic, which would be lost to some extent in the cliché 'wonderful/marvellous'.
- 14 'As beautiful as possible' would be denotatively closer to the ST, but might imply a beauty for which there are objective criteria. 'Appealing' would echo 'appeals' in the previous sentence and make clear the logical relationship between the two sentences; but it would sound rather lame, as if Taha Hussein accepted second best. 'Attractive' is at best a partial overlap, but at least it avoids these two pitfalls.
- 15 A literal translation such as 'It is strange that' is much too forceful, suggesting that the subsequent section of the text is going to focus on this strangeness. Starting the sentence with 'strangely' would get round this, but 'strangely' is too negative a word here. 'Strikingly' is a partial overlap: it keeps the notion of 'unusualness', loses that of 'outlandishness', and adds that of 'impact', but it accords better than 'strangely' with the

- context.
- 16 'An expression which he has dictated' would leave the possibility of altering single words. Clearly, what is meant is that he never alters anything which he has dictated – hence our generalizing translation 'what he has dictated'.
  - 17 There is virtual semantic repetition in the ST, although clearly there is some difference in meaning between عقل and نفس. The extended phrase 'way of thinking', and the emphatic 'very' together relay the ST emphasis.
  - 18 Something like 'it is the only style/one he uses when he dictates or lectures' would be unacceptably repetitive in English. 'It is the only one which he uses' is a generalizing translation, but the context makes it plain that the reference is to Taha Hussein's dictating and lecturing.
  - 19 'Make use of' produces a concise English structure, allowing كثيرا ما وهو يعمد الى ذلك عمدا to be translated as adjectives defining 'use'. The emphatic element relayed by the root repetition in وهو يعمد الى ذلك عمدا is essentially lost in the TT, although the length of the adjective phrase 'frequent and deliberate' does give it a degree of emphasis.
  - 20 Norms of English style require that the passive-like استتم be rendered by something more active. There is some loss in denotative meaning in rendering ما يريد يستتم as 'achieve'. This is, however, warranted by the idiomaticness of the phrase in this context.
  - 21 The problem here is to find an appropriate English word to translate وجدان; the literal equivalents offered by Wehr, such as 'sentiment', and 'feeling' clearly do not fit. 'Have the profoundest effect on' is a reasonably idiomatic translation of the entire phrase ينفذ الى وجدان. We preferred 'profoundest' to 'profound' because 'profound' would sound anti-climatic in this context, far weaker than the ST image of penetration; it also gives the forcefulness appropriate to the culminating sentence of a text of this type. 'Will have' is better than simply 'has' in this context, because it is a reminder that, although Taha Hussein is not mentioned by name in this sentence, it is his intent that the 'profoundest effect' be produced.

## Practical 6 Tutor notes

The major conceptual problems which students encounter in this chapter are the differentiation in practical analysis of different kinds of connotative meaning, and, in certain cases, the distinction between connotative meaning and denotative meaning. Where problematic cases arise, the tutor should avoid getting bogged down in over-complex theoretical discussion. If, for example, it is not clear whether a particular connotative meaning is an example of attitudinal or affective meaning (or both), it is likely to be enough to analyse the meaning in question as attitudinal/affective meaning. Similarly, no practical harm is done if one acknowledges that in borderline cases it may be equally reasonable to analyse a particular example either as denotative meaning or as connotative meaning. As always, the categories introduced here are designed to facilitate practical analysis and therefore effective translation, rather than to provide a watertight abstract theoretical framework.

### 6.1, 6.2 Collocation

Practicals 6.1 and 6.2 are simple and should not require much time; they are probably most quickly done individually by students in class, with subsequent class discussion of the relative merits of different possible translations.

### 6.3 Connotative meaning

Practical 6.3 is much more challenging, and presents numerous other translation problems in addition to those involving connotative meaning. This exercise is best done at home, by students working individually. It is worth reminding students before doing this exercise that examples of connotative meaning may fall into more than one of the categories discussed in Chapter 6, and that finding the right labels for particular examples of connotative meaning is a means, not an end.



## PRACTICAL 6.1 CLASS HANDOUT

- (a) There is a sharp division between social classes in these societies, mirrored by the {yawning gap} between the military elite and the masses, and by the aloofness of this elite towards the public at large.
- (b) A number of centres for Arabization and education in the Arab world deserve acknowledgment for their efforts to restore the Arabic language to its {rightful place} as a language of scholarship and education.

## PRACTICAL 6.2 CLASS HANDOUT

- (a) [...] that war is always a declaration by means of {fire and steel} of both {life and death}.
- (b) I may have lost the election, but I have won the {hearts and minds} of the Kataeb.

## PRACTICAL 6.3 CLASS HANDOUT

### COMMENTARY ON الرحلة TT

#### (i) *Strategic decisions*

A major problem in this text is to capture the oral feel of the original (short sentences, generally fairly simple syntax, staccato style), while at least in places maintaining a degree of formality which is consistent with the elegance of much of the original. Thus we have, for instance, used contracted forms of the verb 'to be' ('We'll', 'here's', etc.) where these were appropriate to give a sense of spoken language. But the key repeated phrase لا تخف is translated as 'Do not be afraid' (rather than 'Don't be afraid') in order to give the phrase a greater sense of formality and importance. Given the close relationship between the two men, it is quite important that the overall impression in terms of affective meaning is one of intimacy and affection. The ST also contains a number of examples of unusual word order, which need careful consideration in the TT.

#### (ii) TT

##### The journey

You and I, and after us the deluge.<sup>1</sup> Do not be afraid. We'll go now – far, far away.<sup>2</sup> We'll go to where no-one can get at either of us,<sup>3</sup> where we'll be absolutely free. We'll live just as we are able, just as we desire – without fear. Do not be afraid. I have taken every precaution.<sup>4</sup> Do not be afraid. Everything will turn out fine.<sup>5</sup> I know that your favourite colour is navy blue.<sup>6</sup> So, here are your<sup>7</sup> trousers and your jacket – and you'll definitely need your maroon necktie.<sup>8</sup> You see, I understand you very well<sup>9</sup> – you're not that elegant,<sup>10</sup> but you always wear what's right for the occasion,<sup>11</sup> what's appropriate. Let me<sup>12</sup> help you arrange your hair. You don't realize it,<sup>13</sup> but I love your hair – light and flowing,<sup>14</sup> as if it was specially designed<sup>15</sup> to cover your bald patch, but white all over<sup>16</sup> and easy to comb. Let me comb it with my own hands.<sup>17</sup> After that – and with the same brush<sup>18</sup> – I'll do your moustache. I love this kind of moustache as well.<sup>19</sup> This is something I've seen you do hundreds of times; everything you do I've come to love<sup>20</sup> – the things you do by force of habit, even the things you do on a whim. Are you aware how overjoyed I am?<sup>21</sup> The joy of

embarking on a venture which is known only to us. You are not ill this time. I'm not taking you to the doctor's once again. We're not going to visit boring relatives. So let it just be a secret between you and me.

(iii) *Decisions of detail*

- 1 Allusion initially to saying of Mme de Pompadour (mistress of the French King Louis XV), 'Après nous le déluge' ('After us the deluge'). The translation 'After us the deluge' (rather than 'After us the flood') ensures that the allusion, which should be familiar to English-speaking readers, is maintained. The ultimate allusion, and the allusion which Mme de Pompadour was making, is to the Biblical Flood (also mentioned in the Quran).
- 2 Maintenance of some aspects of Arabic repetition in English (بعيد), while other aspects (سنرحل ... سنرحل) are dropped in order to maintain idiomaticity and rhythmic flow of the English. The translation 'far, far away' might for some readers seem allusive to the style of nursery rhymes or other childrens' songs. If this were felt to trivialize the TT too much, an alternative might be 'We'll go now – go far away'.
- 3 The repetition of ينالك أو ينالني is not copied because it would seem ponderous in English.
- 4 Singular 'precaution' for plural احتياطات permits the use of the idiomatic phrase 'take every precaution'. In terms of affective meaning, 'take every precaution' involves a degree of formality and respect.
- 5 كل شيء سيتم على ما يرام is a common cliché in Standard Arabic. 'Everything will turn out fine' is rather less formal, but maintains the cliché aspect and is idiomatic. In terms of affective meaning, 'Everything will turn out fine' involves less formality and respect than كل شيء سيتم على ما يرام. An alternative would be 'Everything will go according to plan', which maintains a greater degree of formality, but involves some loss in denotative meaning.
- 6 A more literal translation of تفضل, 'you prefer', would imply a comparison between two known things (even if the second is not mentioned). In this case, no comparison is implied (فضل in Arabic functions more like a superlative, implying that this is what you most like). We have therefore used the word 'favourite' in this context.
- 7 'Your' sounds more acceptable in English than 'the', which implies some kind of compulsory uniform.
- 8 The full stops and disconnected structures in the Arabic give a staccato feel to the original. The problem if this is reproduced in the English is to integrate the phrase بالتأكد ربطة العنق المحمرة (which cannot plausibly be put with the translation of the following فأننا أعرف طبعك, although this is how it is presented in the ST). We have managed to

keep a slight element of orality with the dash; the main thing was not to lose the focus on jacket and tie. Jackets and ties probably have greater associations of formality, power and prestige in Egyptian society than they do in the West. The slightly archaic 'necktie' perhaps conveys some of these associative meanings.

- 9 A literal translation such as 'I know your nature' has too strong a connotative meaning of 'fixed character', 'rigidity', or even 'obstinacy' – associative meanings absent from the ST. 'I understand you very well' is idiomatic. نعم would be odd if translated here into English as 'yes' or something similar. The introduction of 'you see' into the TT compensates somewhat for the omission of نعم, retaining the connotation of intimacy implied in the ST.
- 10 'That elegant' has a somewhat more negative attitudinal meaning than بالغ الاناقة. However, the more positive 'the height of elegance' sounds over-formal here, and therefore perhaps risks sounding sarcastic, with a proportionally more negative attitudinal meaning ('you really are a scruff').
- 11 ما يجب. 'What's necessary' (or similar) would have an associative meaning of 'you comply with the rules, more or less unwillingly'. 'What's right for the occasion, what's appropriate' is a particularizing exegetic translation, but has more suitable associative and attitudinal meanings in this context ('you're admirably sensitive to social situations and happy not to give offence').
- 12 The less pushy, more respectful affective meaning of 'let me' seems closer to the intention of the ST than the more obvious 'I will'.
- 13 The literal 'You don't know that I love your hair' seems disjointed, partly because it has to be read with strong emphasis on 'love', and partly because the affectionate affective tone of the ST is largely lost. The informality of 'You don't realize it, but I love your hair' restores the affectionate tone and provides a natural-sounding run-in to the following phrase 'light and flowing' (see also Note 15). In various places, as here, the staccato effect of the Arabic (connected often to the use of full stops) has been relayed by the use of dashes.
- 14 The standard word order in Arabic would be هو خفيف [و]متناثر. Putting the adjective خفيف first puts the clause-stress on the initial adjective and gives it an emotive charge. In the TT, this is done by putting the adjectives after the noun (reversing the normal TL order) and inserting a slight pause before them: 'your hair – light and flowing'.
- 15 'Specially designed' has a narrower meaning than the Arabic صنع خصيصا, but makes use of a well-known cliché. In terms of affective meaning, it introduces a note of affectionate humour, which may go further than the literal 'made especially', but is perhaps more idiomatic in context.
- 16 The more obvious 'all white' for أبيض كله is perhaps better avoided,

- because it sounds like 'all right' mispronounced – a touch of unwanted reflected meaning.
- 17 The Arabic word order puts emphasis on the *بيدي* element. Having 'With my hand' at the start of the sentence, however, seems archaic, gives too much emphasis to this element, and overdramatizes the pronouncement. It has an associative meaning of 'pretentiously affected'. It is probably better to maintain a more normal word order. 'Let me comb it' does put some emphasis on 'me' as agent, partly because of its intrinsic structure (cf. 'I want to be the one who [...]'). and partly because it mirrors that of 'Let me arrange your hair' above.
  - 18 This seems odd, because no brush has previously been mentioned. Either this is a mistake on the author's part, or *فرشاة* is to be translated as 'comb', or *مشط* is to be interpreted as 'to brush'.
  - 19 Again the Arabic is emphatic; but an English version which began the sentence with 'Even this kind of moustache' would sound too emphatic and dramatic, with a connotation of affectedness that the ST does not have.
  - 20 Verbs like 'to love' in English are stative (they describe a state). In Arabic, emotion verbs such as *أحب* are often dynamic (they describe a process of getting into that state). This needs to be brought out in the translation. While this is more a matter of denotative than connotative meaning, there is certainly an overtone of optimism in 'I have come to love', which implies a future for the love, whereas 'I have loved' has an overtone of wistfulness, as if the love is near its end.
  - 21 Just as 'You don't realize it, but [...]' seemed more idiomatic than 'You don't realize that [...]', so 'Are you aware how overjoyed I am?' is more idiomatic than 'Do you know that I am overjoyed?'. 'Are you aware how overjoyed I am?' perhaps carries a slightly negative affective meaning; 'do you realize' might be less negative than 'are you aware'.

## Practical 7 Tutor notes

The Introduction to the Formal Properties of Texts should not be skimmed. It is vital that students understand the point of Chapters 7–10, which is to give them tools for picking out the salient features of a text: they cannot decide which features are relevant unless they can see them in the first place. They must also grasp that any expression can be analysed on more than one of the levels of variables. This is why we refer to the two lines of Keats in each of Chapters 7–10. The ultimate objective of these chapters is to help the student learn to ask the questions listed in the Formal Matrix in the Introduction to the coursebook – 'Are there significant features on the phonic/graphic level, prosodic level, etc.?' It is worth reassuring students that, although they will at first work hesitantly through these issues, they will soon learn to ask the pertinent questions quickly, almost automatically. A final thing to remind them of is that asking the questions of a text does not necessarily mean that the answer has to be 'yes': there may, for example, be no notable phonic features in a text; or, if they are, they may not be significant (e.g. the alliteration in the coal-mining example). But the question has to be asked before this conclusion can be reached.

The degree of attention given to versification in Chapter 7 will depend on the tutor's and students' priorities. There is little verse material in this course, but apprentice translators should have an idea of the rudiments. They should certainly be made aware of the whole range of textual constraints that translators may have to contend with, audio-visual as well as grammatical.

### 7.1 Phonic/graphic and prosodic issues

This is a challenging and time-consuming exercise, which raises numerous issues regarding the relative merits and feasibility of different approaches to the translation of Classical Arabic verse in particular: adoption of a TT verse form which is close to that of the ST vs adoption of a more indigenous TT verse form; use of a rhyme scheme which mirrors that of the ST vs adoption of a rhyme scheme more typical of TT verse, vs abandonment of rhyme in the TT; use of fairly literal vs fairly free translation, etc.

This practical is best done at home, but it need not be done individually; students could work in pairs, the first student attempting to complete TT 1 and the second TT 2, then editing and revising each other's initial attempts.

Given typical time constraints, it may be that there is not enough time to ask students to complete both TT 1 and TT 2. In this case, students could be given the complete version of TT 1 prior to doing Practical 7.1, and told to complete TT 2, using TT 1 as a translation aid and a point of comparison following completion of their own TT 2.

We have not included decisions of detail for Practical 7.1, nor are students required to produce decisions of detail in their assignments. From the student's point of view, this is an attempt to keep time demands of the Practical within reasonable bounds. The decision not to include decisions of detail in the Tutor's Handbook partly reflects pressures of space, and partly reflects the fact that student translations, particularly of TT 2, are likely to differ quite dramatically both from one another and from the translation which we have produced. There is probably not going to be enough time in class discussion to deal with all aspects of students' translations; if not, the tutor could choose aspects of the ST which have proved particularly interesting and challenging for students in their home assignments.

In Practical 7.1 we have not attempted to provide guidance for element (v); different people may well have quite different views on this question. This element can be very usefully discussed at the end of the class in which student translations of the ST have been dealt with.

## 7.2 Phonic/graphic and prosodic issues

The ST is not difficult to understand. However, the various poetic features of the ST are hard to deal with effectively in the English, and less competent students are liable to ignore some or all of them, with the result that their TTs fail to relay the effect of the ST and possibly sound quite ugly.

It is worthwhile discussing the ST initially as a single class group. Students can then be asked to produce an initial translation strategy for the ST working in smaller groups in class, the ideas which emerge from this being subject to further general class discussion. The translation itself is best done as an individual exercise at home.

## PRACTICAL 7.1 CLASS HANDOUT

COMMENTARY ON TT دع الايام تفعل ما تشاء

### (i) Consideration of TTs (first three lines)

#### TT 1

TT 1 makes use of a stanza structure which mirrors that of the Arabic ST. However, no attempt is made to reproduce the monorhyme of the Arabic ST. While the rhythms of the TT are reminiscent of those of the ST, the TT does not attempt to reproduce the precise metre of the ST or to substitute a specific English metre. This approach has the advantage that it gives the reader of the TT a sense of the general stanza form of the ST without imposing metrical or rhyming schemes on the TT which would be alien to the traditional forms of English poetry. The decision not to use a specific metrical form (whether Arabic-based or English-based) in the TT also gives the translator greater freedom of manoeuvre to relay both denotative and connotative aspects of the ST in the TT.

#### TT 2

TT 2 makes use of a stanza and rhyme structure which is similar to traditional forms of English poetry. *Quatrains* (i.e. four-line stanzas) with a rhyming scheme in which the second and fourth lines rhyme are extremely common in English poetry. Rhyming *distichs* (i.e. two-line stanzas) are not so common, but are reminiscent of the refrain which is a feature of some traditional English poetry and song. Each line in the ST is relayed as two lines in the TT, the ST hemistich-break corresponding roughly to a TT line-break. This has the disadvantage of somewhat altering the form of the poem (assuming one regards maintenance of form in the TT as an advantage). However, it has the advantage of maintaining a break in the TT roughly where the ST has a hemistich-break, in a form which accords with the traditional conventions of English poetry.

Metrically, the English quatrains mainly make use of iambic tetrameters (i.e. with four iambic feet in each line). Thus:

Let *night's/events/* cause *no/* concern/  
The *world's/events/* will *cease/* to be./

This gives the TT a familiar feel to the English reader. It also has the advantage that it is moderately similar to the metre of the ST. And there is

enough rhythmic variation for the quatrains not to become completely rigid.

However, the fact that the ST has thirteen lines makes it impossible to relay the entire poem in quatrains (at least without sacrificing one of the ST lines or merging two together). Introducing the English distichs is an attempt to deal with this problem. Apart from the trochaic line 6, these are essentially iambic, but with enough variation for them not to become wooden. The decision to use metrical and rhyming features reminiscent of traditional forms of English poetry has the disadvantage that it imposes on the translator severe constraints in terms of vocabulary and structure. This almost inevitably leads to various forms of loss in the TT, such as loss of denotative and connotative meaning. An example is the translation of *فَمَا لِحَوَادِثِ الدُّنْيَا بَقَاءُ* in TT2 as 'The world's events will cease to be'. Here the TT introduces a virtual oxymoron 'events [...] cease to be'. Events in English typically 'happen', or 'take place'. The concept of an event 'being' is, at the very least, extremely odd. The English TT thus distorts the denotative meaning, in order to maintain both rhyme and metre. The TT word manipulation also introduces a somewhat playful attitudinal meaning which is entirely absent from the simple and dignified ST formulation. TT 2 here can be compared with the more literal and restrained translation of TT 1 'the events of this world have no permanence'.

#### (ii) Complete version of TT 1

Let the days do what they will,	and he of good cheer when fate utters its decree.
Nor be troubled by the night's event;	the events of this world have no permanence.
Be steadfast in the face of terrors;	let your mark be generosity and trust.
And if your faults be many in the eyes of men,	and you wish to have a cover for yourself,
Wrap yourself in magnanimity,	which covers every fault, as men have said.
Do not abase yourself before your enemies,	for the gloating of one's enemies is a scourge.
Nor hope for generosity from a miser:	there is no water for the thirsty in the Fire.
Your daily bread will not be lessened if you wait;	nor will it be increased by anxious care.
Neither sadness endures long, nor pleasure,	nor misfortune, nor a state of ease.
But if you have a contented heart	you are the equal of the owner of the world.
He whose abode is visited by destiny	finds no shield on earth or in the heavens.
God's earth is vast, but when fate falls	the vastness of space can offer no escape.
Let the days betray throughout all time:	there is no cure can avail against death.

#### (iii) Complete version of TT 2

Let the days do what they will,  
And with good cheer face fate's decree.  
Let night's events cause no concern;  
The world's events will cease to be.

Brave all dreads with firm decision –  
Loyal and generous of disposition.

If your faults be many in men's eyes  
And you want a wrap to overlay,  
Wrap up in magnanimity,  
It hides all faults, or so they say.

Do not bow down before your foes;  
Their gloating is a torment dire.  
The mean cannot be generous –  
No thirst was ever quenched by Fire.

To wait will not reduce your daily bread;  
Nor is there increase found through anxious dread.

Sadness and joy do not endure,  
And neither ease, nor times of dearth,  
But he whose soul may rest content  
Is as the owner of the earth.

He whose house is touched by doom,  
Heaven and earth will not relieve.  
God's earth is vast, but at fate's fall  
The whole of space gives no reprieve.

Then let the days betray at every breath;  
There is no cure can cure man of death.

#### (iv) Organization of stanzas in TT 2

Since the distichs are intended to be refrain-like, they should ideally appear at regular intervals in the TT, for example after every second quatrain. Unfortunately, this is not possible, because the ST consists of thirteen lines, giving twenty-six lines in the TT. The distichs will necessarily therefore be somewhat irregularly spaced in the TT.

From the point of view of meaning, some of the lines of the ST constitute clear or fairly clear two-line units of meaning. This is the case with lines 1 and 2, where there is a strong parallelism between the theme of 'days' and accepting one's destiny in life in line 1, and 'nights' and the impermanence of the world in line 2. These two lines have accordingly been translated as a single quatrain. The link between line 4 (وَإِنْ كَثُرَتْ [...] غَطَاءُ) and line 5 (تَسْتُرُ [...] السَّخَاءُ) is even stronger; line 4 is completed grammatically by line 5, which contains the main clause of this sentence. These two lines have accordingly also been translated as a single quatrain. The decision to translate ST lines 1 and 2, and ST lines 4 and 5 as quatrains necessitates the translation of ST line 3 as a distich.

Lines 6 and 7 display significant grammatical and phonic parallelism. The first hemistich in both cases begins with *ولا*; line 6 then continues with the verb *تُر* while line 7 continues with the verb *تُرَجَّ*. The second hemistich in both cases starts with the particle *ف*. These two lines have accordingly been translated as a single quatrain.

Lines 11 (وَأَرْضُ اللَّهِ [...] الْفَضَاءُ) and 12 (وَمَنْ نَزَلَتْ [...] سَمَاءُ) form a fairly coherent pair both lexically and semantically. Line 11 has *نزلت* in the first hemistich followed by *أرض* in the second; while line 12 has *أرض* in the first hemistich followed by *نزل* in the second. There is also virtual semantic repetition between *المنيا* in line 11 and *القضا* in line 12, and between *سما* in line 11 and *الفضاء* in line 12. These two ST lines have been translated as a quatrain. Lines 11 and 12 of the ST are followed by the closing line, which strongly echoes the opening one: as a rather stark conclusion to the entire piece, line 13 merits being placed as a single distich in the TT.

The remaining lines of the ST (lines 8–10) are somewhat more problematic. However, there is a stronger conceptual relationship between lines 9 (وَلَا [...] حَبِزْنِ [...] رَخَاءُ) and 10 (إِذَا مَا كُنْتَ [...] سَوَاءُ) than between lines 8 (وَرَزَقَكَ [...] الْعَنَاءُ) and 9. Line 10 can be regarded as providing a solution to the problem of the inconstancy of life raised in line 9. The decision to translate ST lines 9 and 10 as a quatrain has two other positive effects. Firstly, it leaves the TT equivalent of ST line 8 as a single distich. This gives an overall fairly regular pattern in the TT – with the exception of the first two stanzas, a distich follows two quatrains. Secondly, it yields an elegant parallelism between the penultimate and antepenultimate stanza of the TT, thus giving the TT a greater sense of unity and cohesion; the antepenultimate stanza ends 'But he whose soul may rest content / Is as the owner of the earth', while the penultimate stanza begins 'He whose house is touched by doom / Heaven and earth will not relieve'.

## PRACTICAL 7.2 CLASS HANDOUT

### COMMENTARY ON *تتابعت الاعوام* TT

#### (i) *Strategic decisions*

This passage makes use of typical features of language which are poetic in the broad sense, notably parallelism and repetition of various kinds. Some instances of Arabic repetition cannot be translated literally into English, but require rephrasing. Issues of this kind which are dealt with more fully in other chapters of this book are: semantic repetition (Ch. 5), pattern repetition, root repetition, and lexical item repetition (Ch. 8). In the ST, these poetic features serve to mark out this section of text from the main line of the narrative, as does the use of the imperfect for all verbs except the very first one; the information given here focuses intensely on recurrent features of the natural world rather than on a narrative storyline. In the TT, poetic features can be used to achieve much the same effect – although it will obviously not always be possible to use exactly the same formal or other features as in the ST. In our TT, we have made use of assonance and alliteration in particular to achieve a similar effect to that achieved by the use of other features in the ST.

#### (ii) *TT*

The years go by,<sup>1</sup> year after year. The breast of the Nile swells just as the breast of man swells<sup>2</sup> with anger. Water flows over the banks and covers the cultivated land as far as the bottom of the houses at the edge of the desert.<sup>3</sup> The frogs croak at night, and a moist wind drenched with dew<sup>4</sup> blows in from the North<sup>5</sup> bearing the scent<sup>6</sup> of acacia blossoms and wet wood, the smell of thirsty fertile land when it is watered, and the stench of dead fish washed up onto the sand by the waves. On bright nights when the moon is full,<sup>7</sup> the water is transformed into a huge luminous<sup>8</sup> mirror, its surface disturbed<sup>9</sup> by the shadows of branches and palm-fronds.<sup>10</sup> Sounds are carried huge distances on the water; if a wedding party is held two miles away you can hear the ululations, the beating of the drums, and the music of the *tanbur* and the *mizmar* as if they were just next door.



## (iii) Decisions of detail

- 1 The first verb in the passage تتابعت is in the perfect; this sets the scene for the subsequent description. All the other verbs are in the imperfect. This use of an initial perfect verb to identify the overall past setting, followed by imperfects to relay what went on, is quite normal in literary writing. Here the imperfect verbs mark repeated action – i.e. this is a description of how things used to be (and possibly still are) in this part of Sudan. It is standard to use the imperfect in such a description, if necessary marked by a preceding part of the verb كان in the perfect to indicate that this is repeated action in the past, not the general present. The shift of tenses presents a translation problem. One solution might be to put the entire text in the English simple past: 'The years went by, year after year. The breast of the Nile swelled [...]', etc. One objection to this is that it reduces the immediacy of the Arabic description. Another is that the English simple past would typically be understood as describing a single event, despite the initial 'year after year'; but repeating 'used to' would be clumsy and would also remove the ST implication that the events described not only used to go on, but perhaps still go on. The alternative to putting everything in the past is to put everything in the present. This seems more sensible here, although there is likely to be some jarring between the general past tense narrative of the book in English and descriptive passages of this type in the present tense.
- 2 The Arabic has the same noun صدر to describe the water of the Nile rising and the breast of a man, but two different verbs يمتلئ and ينتفخ to describe the filling out of the respective 'breasts'. Since 'breast' is an odd way to describe the waters of the river in English, we attempted to make the comparison more acceptable by translating both يمتلئ and ينتفخ by 'swells', thus introducing a greater degree of similarity between the two parts of the comparison than is found in the original.
- 3 Literally, 'until it reaches the edge of the desert at the bottom of the houses'. Although this order is normal in Arabic, it is less so in English. We have reversed the order of 'the bottom of the houses' and 'the edge of the desert', permitting replacement of 'until it reaches' by the more idiomatic 'as far as'.
- 4 'Drenched with dew' sounds more natural than the literal 'immersed in dew'. We chose 'drenched' rather than e.g. 'soaked' because of the alliteration with 'dew'. The ST expression is quite a strong metaphorical image, and the TT alliteration provides compensation for the loss of this in the translation; see Note 6 for further discussion of this.
- 5 The Arabic has a marked word order with the subject ريح رطبة placed at the end of the clause, allowing for an immediately following relative clause beginning تحمل رائحة. It does not seem possible to reproduce this word order in English without sounding

- rather unnatural.
- 6 The Arabic involves repetition of the word رائحة four times in close succession: رائحة رائحة الأرض, رائحة الحطب, تحمل رائحة, الأسماك, as well as one near-synonym أريج. In English, this kind of dense lexical item repetition is not normally acceptable. We have used appropriate lexical variation, compensating for the loss with alliteration and assonance. Thus تحمل رائحة هي مزيج من أريج زهر الطلح is rendered as 'bearing the scent of acacia blossoms'; i.e. the notion of 'mixture' is omitted as being interpretable from the English list. This has also allowed us not to translate the first use of رائحة. We used 'scent' for أريج, also making this do for the second occurrence of رائحة الحطب in رائحة. The relatively neutral term 'smell' renders رائحة in the phrase رائحة الأرض, and we chose 'stench' for the dead fish, the smell of dead fish being standardly considered rather unpleasant. While all this reads well as English, the reference to 'mixture' is lost, and the presence of smell is lexically less insistent. We use phonic features to compensate for these losses. The alliteration and assonance in 'scent [...] smell [...] stench [...]' underlines the semantic relationship between the words, compensating in part for the loss of repetition. The loss of the fourth رائحة and of أريج is compensated for with further alliteration and assonance in 'drenched [...] wet [...] dead', which links these words with 'scent', 'smell' and 'stench' as well as with one another – all these impressions are woven together into a single strand of vivid sensation. And there is a second strand: the alliteration and assonance in 'wind [...] wet [...] wood [...] watered [...] washed [...] waves' combines these impressions, too, into a single, complex, sensation. Further, 'drenched' (from the first strand) and 'wet' (from the second) share the same vowel sound; the effect is to mix the two strands together into an even more complex sensory experience: this compensates phonically for the loss of مزيج.
  - 7 'Bright' implies light, if not necessarily moonlight. The assonance in 'bright nights' intensifies the imagery of light, partially compensating for the loss of root repetition in القمر and القمر. 'The moon is full' is a more technical expression than the ST metaphor. However, there is in 'full' at least a subliminal semantic echo of the repeated 'swells' in the second sentence: the implicit comparison of moon to Nile becomes virtually explicit in the immediately following image of the (swollen) water as a luminous mirror, thus completing the compensation for the loss of the repetition of moon.
  - 8 'Luminous' was chosen in preference to 'glistening' for phonic reasons: the alliteration, and especially the assonance, in 'moon [...] huge luminous mirror' reinforces the presence of the moon in the water, the 'moonness' of the reflection in the mirror to some extent compensating for the loss of the 'face' image.

- 9 For reasons of focus and climax, we wanted to keep the equivalent of ظلل النخل واغصان الشجر at the end of the sentence. 'On the surface of which move the shadows of the palms and the branches of the trees' would be possible, but obtrusive, jerky, at odds with the fluidity of the ST image. Using 'disturb' in the passive introduces some distortion of the sense of تتحرك, but allows for a simpler English structure in which 'surface' is the subject.
- 10 Arabic tolerates more tautology and near-tautology than English does (cf. Dickins and Watson 1999: 549–53). Here, the literal 'the shadows of the palms and the branches of the trees' sounds odd in English, because palms are a type of tree. 'The shadows of the palms and the branches of the *other* trees' would be too pedantic for this text. Our rendering avoids this clumsiness, while maintaining the implied ST distinction between the feathery fronds of palms and the woody branches of other sorts of trees; it is exegetic and particularizing, but rhythmically and phonically it fits far better into the sentence, which – like the ST here – is as mellifluous as what it denotes.

## Practical 8 Tutor notes

This chapter has quite a lot of material in it. Although students may not have previously considered notions such as pattern repetition or lexical item repetition in Arabic, these are not intrinsically difficult to grasp, and should not be laboured. Of the two texts in § 8.2.4.1, the first, beginning فالخطاب العام لسياسة الإعلام, is short enough for the relevant aspects to be analysed by students as an in-class exercise without prior consideration at home. The second text, beginning وعلى الصعيد الفكري should, however, be prepared at home.

### 8.1 Lexical item and other repetition

This text provides a large number of examples of different kinds of repetition discussed in this chapter. It is not difficult to understand. However, the working of the TT into a suitably formal, academic English style requires careful thought, and initial versions of the TT are likely to need significant polishing. The translation is best done individually at home.

As a post-translation exercise, students can be asked to analyse the patterns of lexical item repetition in their own TTs, and compare these with the patterns of lexical item repetition in our sample TT (the analysis of this is given immediately before the *Decisions of detail* for our TT).



## PRACTICAL 8.1 CLASS HANDOUT

## COMMENTARY ON حوار الثقافات TT

## (i) Strategic decisions

The translator needs to deal with the various forms of repetition which characterize this text in such a way that the TT reads like a piece of formal academic English writing. Accordingly one might expect fairly long and well integrated TT sentences, as well as use of academic-oriented vocabulary. The translator also needs to make sure that the TT retains all significant features of the message content of the ST.

## (ii) TT

The notions of dialogue<sup>1</sup> between cultures, or civilizations, or religions, or between Islam and Christianity, or between North and South, or Islam and the West, or the Arab world and Europe,<sup>2</sup> all<sup>3</sup> relate to<sup>4</sup> a single topic, or, perhaps better,<sup>5</sup> a group of intimately related<sup>6</sup> topics which are only properly distinguishable in terms of their degree of specificity.<sup>7</sup> These topics have been widely discussed in books, articles, lectures, seminars and conferences;<sup>8</sup> I myself<sup>9</sup> have dealt with them or with aspects of them in various meetings and on other occasions,<sup>10</sup> and I have presented the fundamentals of the ideas discussed here in various forms. Nonetheless, this is an area which<sup>11</sup> deserves further detailed consideration<sup>12</sup> in order to make people better informed<sup>13</sup> on all sides,<sup>14</sup> in the hope of moving from the stage of information<sup>15</sup> to that of co-operation between all those who believe in peace, justice, and the elimination of hatred between peoples.<sup>16</sup>

## (iii) Decisions of detail

Before we comment on specific renderings of repetition, here is an analysis of ways in which lexical item repetition in the ST is relayed in the TT. Repeated lexical items in the ST and their equivalents in the TT are noted in curly brackets with a following superscript. The first figure of this superscript indicates the lexical item: thus <sup>1</sup> for حوار, <sup>2</sup> for موضوعات, etc. The second figure of the superscript (following the ·) indicates the point of occurrence in the ST: thus <sup>1</sup> for the first occurrence, <sup>2</sup> for the second occurrence,

etc. Accordingly, the first occurrence of حوار is indicated by <sup>1.1</sup>, the second occurrence by <sup>1.2</sup>, etc.

{حوار<sup>1.1</sup>} الثقافات ، أو {حوار<sup>1.2</sup>} الحضارات ، أو {حوار<sup>1.3</sup>} الأديان ، أو {الحوار<sup>1.4</sup>} الإسلامي المسيحي ، أو {حوار<sup>1.5</sup>} الشمال والجنوب ، أو {حوار<sup>1.6</sup>} الإسلام والغرب ، أو {الحوار<sup>1.7</sup>} العربي الأوربي ، كلها عناوين لموضوع<sup>2.1</sup> واحد ، أو لموضوعات<sup>2.2</sup> متقاربة متداخلة ، لا تكاد تميز إلا بشيء من التعميم أو التخصيص . وهي {موضوعات<sup>2.3</sup>} أكثر تناول<sup>3.1, 3.2</sup> لها في عدد من الكتب والمقالات والمحاضرات والندوات والمؤتمرات . وقد سبق لكاتب هذه الدراسة أن {تناول<sup>3.1</sup>} لها ، أو {تناول<sup>3.2</sup>} جوانب منها ، في مناسبات واجتماعات مختلفة ، وعرض حينئذ جوهر الأفكار الواردة هنا في صور متعددة . ومع ذلك فـ {الموضوع<sup>2.4</sup>} جدير بإعادة القول فيه ، والصبر عليه ، ومداورته ، لتوسيع نطاق التفهمين له والمقتنعين به من الجانبين ، عسى أن ينتقل الأمر من {مرحلة<sup>4.1</sup>} الفهم والاختناق إلى {مرحلة<sup>4.2</sup>} التعاون على العمل المشترك بين جميع المؤمنين بالسلام والعدل واقتلاع بذور الأحقاد بين الشعوب .

The notions of {dialogue<sup>1.1-1.7</sup>} between cultures, or civilizations, or religions, or between Islam and Christianity, or between North and South, or Islam and the West, or the Arab world and Europe, all relate to a single {topic<sup>2.1</sup>}, or, perhaps better, a group of intimately related {topics<sup>2.2</sup>} which are only properly distinguishable in terms of their degree of specificity. These {topics<sup>2.3</sup>} have been widely {discussed<sup>cf. 3.1, 3.2</sup>} in books, articles, lectures, seminars and conferences; I myself have {dealt<sup>3.1, 3.2</sup>} with them or with aspects of them in various meetings and on other occasions, and I have presented the fundamentals of the ideas discussed here in various forms. Nonetheless, this is an {area<sup>2.4</sup>} which deserves further detailed consideration in order to make people better informed on all sides, in the hope of moving from the stage of information to that of co-operation between all those who believe in peace, justice, and the elimination of hatred between peoples.

Taking each recurring lexical item in the ST in turn, occurrences of lexical item repetition in the ST and their equivalent in the TT can be analyzed as follows:

Lexical item in ST	Equivalent in TT
حوار (six occurrences) 1.1-1.6	'dialogue' (one occurrence only) 1.1-1.7
الحوار	

2.1 موضوع	2.1 'topic'
2.2 موضوعات	2.2 'topics'
2.3 موضوعات	2.3 'topics'
2.4 الموضوع	2.4 'area'
(تناول: cf. 3.1, 3.2)	
3.1 تناول	3.1, 3.2 'dealt' (one occurrence only:
3.2 تناول	but cf. repetition of 'with' in 'with them' and 'with aspects of them').
4.1 مرحلة	4.1 'stage'
4.2 مرحلة	4.2 'that'

- 1 حوار. The standard modern usage for this type of discussion, particularly between people of different religious or political beliefs, is 'dialogue'. It seems absolutely necessary for general TL stylistic reasons to reduce the seven occurrences of حوار to one occurrence of 'dialogue' in the TT. Unfortunately, this makes it impossible for denotative reasons to translate عناوين by 'term', which would otherwise be the obvious usage in this context. Thus, it is possible to say "Dialogue between cultures", "Dialogue between civilizations" [...] are terms', or perhaps better 'The terms "cultural dialogue", "civilizational dialogue" [...] are [...]'. But it is not possible to say, 'The terms "dialogue between cultures, civilizations [...]" are [...]': a listing which involves only one use of 'dialogue' does not involve discrete terms, but rather describes a number of different ideas, phenomena, or notions. We have used the term 'notions' at the beginning of the text, since this makes it plain to the reader from the outset why the subsequent long list is being presented.
- 2 It does not seem legitimate to reduce the number of list elements in the TT, since the function of listing here is not to give a general picture by providing specific instances (as is sometimes the case in Arabic), but to make the reader aware of the various different terms/notions currently in use with respect to the kinds of dialogue the author has in mind. A more concise translation would be obtained if adjectives could be used throughout to describe the kinds of dialogue in question. But this would sound very odd; e.g. 'The notions of cultural, civilizational, religious, Muslim-Christian, North-South, Islamic-Western, or Arab-European dialogue'. It is better if 'or' is placed between every element: 'The notions of cultural, or civilizational, or religious, or Muslim-Christian, or North-South, or Islamic-Western, or Arab-European dialogue'. However, this is still unsatisfactory: 'North-South' is not a genuine adjective phrase, and Islamic-Western is a strange pairing (Islam is a religion, and the West is a cultural region). In any case, the combination

- of length and extreme concision makes the complete phrase difficult to interpret. This is why we have used 'dialogue between' followed by a series of noun phrases, and divided the list into groups, using 'between' three times.
- 3 'All' is added to provide a kind of structural marker, reminding the reader that everything which precedes it is the subject of 'relate to'.
  - 4 In translating عناوين as 'relate to' we have chosen a phrase which would be coherent with the use of 'notions' at the beginning of the sentence and the immediately subsequent use of 'single topic'.
  - 5 We have added 'perhaps better' to make plain that the immediately preceding 'or' does not indicate a genuine choice: it is not that the notions of dialogue between cultures, civilizations, etc. relate *either* to a single topic, *or* to a group of intimately interrelated topics, but that there are two alternative ways of interpreting one set of facts.
  - 6 'Intimately related' is an example of grammatical transposition to deal with ST pattern repetition.
  - 7 It is hard to reproduce the pattern repetition of التعميم او التخصص without losing idiomaticness. 'Degree of specificity' is a suitably formal idiomatic rendering; the slight rhetorical loss is insignificant.
  - 8 Note the suffix repetition here. This gives a sense of forcefulness to the list, stressing the different arenas in which the author has discussed these issues. There is no unobtrusive way in which this forcefulness can be relayed in the TT.
  - 9 Since there is no idiomatic English verb which can translate سبق here, grammatical transposition is required. In addition a literal translation of وقد سبق لكاتب هذه الدراسة might be considered rather pompous. We have therefore translated the entire phrase وقد سبق لكاتب هذه الدراسة as 'I myself have', with 'myself' marking the contrast with the previous general 'These topics have been [...]'. By introducing the pronoun 'I', we have personalized the blurb; it becomes a personal statement on the part of the author, rather than a general statement about the book. If this is deemed unacceptable in a blurb, one solution would be to use the author's name: 'Nasir Ad-Din Al-Asad himself has [...]'.
    - 10 A more literal translation, e.g. 'in various meetings and occasions' would produce a semantic anomaly in the English, since meetings are a kind of occasion; adding 'other' avoids this. (For a general discussion of apparent semantic anomaly in Arabic, see Dickins and Watson 1999: 549-53.)
    - 11 The TT makes use of lexical variation here, in accordance with standard features of English. 'This is an area' sounds more idiomatic than the more literal 'this area'. This may be because the change of word (from 'topic(s)' to 'area') in the TT makes 'area' seem more like unpredictable information and therefore more worthy of being placed towards the end of the phrase (cf. §. 9.2.2).
    - 12 إعادة القول فيه، والصبر عليه، ومداورته exhibits pattern repetition

(in *القول فيه* and *الصبر* and *عليه*). The most important feature, however, is the semantic parallelism and virtual semantic repetition. (*مداورة* here means 'meditating on', 'reflecting on', 'returning to (intellectually)' rather than 'cheating', 'trickery', etc., as in Wehr.) Given the semantic parallelism/repetition, we have built up a composite TT phrase covering all the major aspects of the ST phrase: 'further detailed consideration'. 'Further consideration' captures much of the sense of *إعادة القول فيه*; the loss of 'speaking' (i.e. in this context 'writing') is more apparent than real – in the context of a book 'consideration' implies 'discussion'. 'Consideration' also implies careful thought, and therefore provides a partial translation of both *مداورة* and *الصبر*. 'Detailed' provides a stronger denotative equivalent of *مداورة* and *الصبر* and relays something of the emphasis of the ST semantic repetition/parallelism.

- 13 The ST utilizes grammatical parallelism (*المقتنعين* and *المفهمين له*) with semantic parallelism. Our translation incurs potentially important translation loss: being informed does not necessarily imply understanding or conviction. However, we wanted to keep the structure relatively simple here in order to pick up the notion of 'information' in the TT later on in this sentence (cf. Note 15).
- 14 The ST uses the dual ('on both sides'). However, it is not clear from the context (and particularly perhaps from a Western perspective) that there are only two sides. We have therefore made use of the common expression 'on all sides'.
- 15 We have sacrificed any TT equivalent of *الاقتناع* here. An equivalent would only have made sense if we had translated the earlier *المقتنعين* (cf. Note 13). However, to have translated both that and *الاقتناع* here would have made the TT verbose and unidiomatic. We have relayed the root repetition of *المفهمين* (above) and *الفهم* (here) by the ST 'informed' (above) and 'information' (here). This seemed necessary in order to retain the coherence of the TT in this sentence. Note also that 'information' is denotatively not quite right here; what is properly required in this context is a noun which means 'being informed'. This is not the standard denotative meaning of 'information'. However, given the subsequent use of 'co-operation' in the TT (an obvious literal choice), the suffix repetition of *-ation* and concomitant assonance in 'information' and 'co-operation' make 'information' more acceptable than would its denotative meaning alone.
- 16 The ST metaphor is not intrinsically unacceptable. The unacceptability of the literal translation 'the uprooting of the seeds of hatred(s)' is phonic, not semantic; the rhythm and the repetition of 'of' and 'the' make the phrase quite difficult to say. A phonically more acceptable alternative retaining the 'seeds' metaphor, e.g. 'uprooting the seeds of hatred', seems too informal for this context.

## PRACTICAL 9.1 CLASS HANDOUT

### COMMENTARY ON *TT لقد رفعت السعودية*

#### (i) *Strategic decisions*

The general style of the English TT will need to be journalistic. However, the joke in the second paragraph should be couched in an informal style, which is at least reminiscent of the way that such a joke would actually be told. The relatively long sentences of the Arabic ST are likely to need breaking up in various ways.

#### (ii) *TT (based on Hetherington 1996: 34–5)*

Saudi Arabia paid 55 billion dollars for the Gulf War. <sup>(1)</sup>Before the war, <sup>(2)</sup>the Saudis<sup>1</sup> used to lie awake at night thinking of<sup>2</sup> how they could best invest<sup>3</sup> the 180-billion-dollar deposits<sup>4</sup> which they held in the West. <sup>(3)</sup>Now they are kept awake worrying about<sup>5</sup> how they can pay off the interest on their mounting debts,<sup>6</sup> which currently stand at<sup>7</sup> 70 billion dollars.

There is a joke in Saudi Arabia and the Gulf which goes:<sup>8</sup> 'Before the war, we used to dream of a Japanese wife, an American salary, an English country-house, and a Chinese cook. Now<sup>(4)</sup> we're faced with the prospect of<sup>9</sup> an American wife, a Chinese salary, a Japanese house, and an English cook!'

On the political front, the Saudi opposition has succeeded in winning over a number of religious leaders, and putting pressure on the ruling family. In July 1992,<sup>(5)</sup> they presented a 'Memorandum of Advice',<sup>10</sup> which was signed by more than one hundred religious figures.<sup>(6)</sup> In this,<sup>(7)</sup> they demanded that King Fahd implement<sup>11</sup> 'far-reaching reforms'<sup>12</sup> in the political system, and further Islamize – as if that were possible!<sup>13</sup> – the institutions<sup>14</sup> of the state. They also demanded<sup>15</sup> an end to political dependency on the Americans – the 'enemies of God'<sup>16</sup> – and expulsion of U.S.<sup>17</sup> troops from the country. These are the troops which had been withdrawn<sup>18</sup> from Europe following the collapse of the Soviet Union, and were then sent to the Gulf, possibly to remain there as long as they had stayed in Europe – about 40 years.

## 9.2 Theme and rheme; mainness and subordination; coordination

This ST is also fairly easy to understand – and very difficult to translate idiomatically. There are numerous problems involving sentence length, the interaction of theme and rheme and mainness and subordination, and the tendency for Arabic narratives to make use of coordination where English prefers subordination. There are also interesting problems of tense in the TL as compared with the preponderance of the perfect in the ST. Students can profitably do the translation individually at home; these translation issues repay close consideration. However, if time is lacking, it would be possible for the tutor to present students with a fairly literal translation of the ST and get them to work in groups in class, revising and improving this initial translation. Group work would be followed by a class discussion in which the tutor presented the students with our TT, and issues were discussed or re-discussed in the light of this.

# Practical 9 Tutor notes

This chapter presents more conceptual problems for the student than most. It is important for the student to understand that the sentential level involves features of organization in addition to grammatical elements (dealt with in Chapter 8), and that it is these features which make sentences what they are (as defined in this book): ready-made vehicles for communication.

The notions of theme and rheme are likely to be new to students, and therefore may involve some explanation. Similarly, students are unlikely to have heard of foregrounding and backgrounding before. In some cases, they may also not understand what are meant by subordination and coordination as grammatical notions; it is worth checking that students do understand these concepts, and if they don't, briefly explaining them in class.

## 9.1 Theme and rheme, and mainness and subordination

The ST is fairly easy to understand – and easy to translate into English which fails to respect the typical conventions of English regarding theme and rheme and mainness and subordination. Students will need to think carefully about these issues. It would be perfectly reasonable to get students to produce a complete translation individually at home without prior class discussion. Perhaps a better procedure is to get students to produce a preliminary translation of the first paragraph individually in class and swap this with their neighbour for revision and discussion. General class discussion immediately following this can then focus on problems of theme and rheme and mainness and subordination in the first paragraph. If time permits, students can then be asked to produce a complete translation of the ST, with additional work as detailed in the Assignment, individually at home.

This approach allows the tutor to make sure that students have grasped the conceptual issues involved in translating Arabic themes, subordinate clauses, etc. into English, before embarking on a full-scale translation of the ST.

- (iii) *Decisions of detail of relevance to theme-rheme issues and mainness-subordination issues, marked by superscript numbers inside curly brackets.*

- {1} Contrast this second sentence with a possible alternative which retains the subordinate clause followed by main clause structure of the Arabic ST:

Instead of lying awake at night thinking of how they could best invest the 180-billion-dollar deposits which they held in the West, as they used to do before the war, the Saudis are now kept awake worrying about how they can pay off the interest on their mounting debts, which currently stand at 70 billion dollars.

The rheme-element is an unusually long time coming, because of the initial pile-up of subordinate elements (culminating in 'before the war'). This is a classic way of creating suspense, but in this text it is simply confusing, because the connection with the previous sentence is obscure – it is hard to see where the argument is going; in fact, it looks as if 'instead of lying awake' is leading up to a statement about what the Saudis did *during* the war (e.g. 'instead of lying awake, they got up and fought'). Another reason for this is that 'could' looks like a past tense, not a conditional – an impression reinforced by 'held'. After this build-up, 'as they used to before the war' comes as a confusing surprise. Even if the beginning of the text were translated more literally along the lines 'Saudi Arabia paid for the Gulf War 55 billion dollars, and instead of lying awake at nights [...]', the obscurity and ponderousness would remain. This is why we have split the single unit of the Arabic (in fact part of a larger sentence) into two sentences in English.

- {2} 'Before the war' is added to provide cohesion with the previous sentence, which deals with the Gulf War. Along with the changes discussed in {1} above, this has the effect of altering the theme-rheme structure of this part of the text; the main theme of this sentence is 'Before the war' while that of the corresponding part of the ST sentence is *وبدلاً من أنها كانت تسهر الليالي لمعرفة كيف تستثمر ١٨ مليار دولار – ودائعها*. The TT order is, however, much more idiomatic in English.
- {3} In Arabic here, the theme is *أصبح* (or possibly *أصبح سهر الليالي*). The English TT introduces a new theme, 'Now', which although perhaps implied in the Arabic *أصبح* is an adverb rather than a verb. 'Now' also forms a sequence of initial subordinate-themes with 'Before the war' in the previous sentence, giving idiomatic TL cohesion and clarity.
- {4} The informal context makes it appropriate to keep things brief if possible. The contrast produced in the Arabic by the phrase *لكن بعد هذه الحرب* is adequately covered by 'Now', whose contrastive aspect is highlighted by the fact that it is a subordinate-theme following another subordinate-

theme in the previous sentence 'Before the war'. The use of 'Before the war' and 'Now' in this paragraph also parallel their use in the first paragraph – although this is perhaps not a very elegant feature of the TT.

- {5} In the Arabic ST *وقدموا في يوليو ١٩٩٢* is part of a single sentence with what precedes it. We have started a new sentence in the TT here, in order to avoid an unacceptably long and complex sentence. We have also thematized 'In July 1992', which in the Arabic is a non-theme; the loss is outweighed by the preservation of idiomaticness.
- {6} It would be possible to translate the entire phrase *وقدموا في يوليو* (!!) *ومؤسساتها* [...], along the lines 'In July 1992, they presented a "Memorandum of Advice", which was signed by more than one hundred religious figures, and in which they demanded that King Fahd implement "far-reaching reforms in the political system", and further Islamize – as if that were possible! – the institutions of the state' (see also Note 13). But this is unwieldy; it possibly also suffers from the fact that the final relatively rhematic subordinate clause beginning 'and in which they demanded' seems to convey foreground information. This is why this long ST section is split up into two TT sentences.
- {7} 'In this' is thematized in the new English sentence in order to provide linkage with the previous sentence (cf. Dickins and Watson 1999: 344). 'In this' can be contrasted with *فيها* in the Arabic ST, which is not similarly thematized. It is also interesting to compare more generally the early part of this paragraph in the Arabic ST and the English TT; thematized elements are placed in curly brackets.

#### ST

{على المستوى السياسي}، {نجحت} المعارضة السعودية في استمالة بعض القيادات الدينية إلى جانبهم وضغطوا على الأسرة الحاكمة، و{قدموا} في يوليو ١٩٩٢ ما عرف بمذكرة «النصيحة» التي وقعها أكثر من ١٠٠ شخصية دينية، {طالبوا} الملك فهد فيها بإصلاحات «عميقة في النظام السياسي» .. وبمزيد من أسلمة مرافق الدولة ومؤسساتها (!!) [...]

#### TT

{On the political front}, the Saudi opposition has succeeded in winning over a number of religious leaders, and putting pressure on the ruling family. {In July 1992}, they presented a 'Memorandum of Advice', which was signed by more than one hundred religious figures. {In this}, they demanded that King Fahd implement 'far-reaching reforms in the political system', and further Islamize – as if that were possible! – the institutions of the state.



The Arabic ST and the English TT share an initial thematic element 'On the political front'. Subsequently, however, the thematic patterns are rather different. The ST thematizes a series of verbs: *نَجَحَتْ* and *قَدَمُوا* (we may regard *نَجَحَتْ* as the theme of the main part of the clause in question, while *على المستوى السياسي* is the theme of the entire clause). The TT, by contrast, thematizes a series of prepositional phrases 'On the political front', 'In July 1992', 'In this'.

(iv) *Other decisions of detail, marked by superscript without brackets.*

- 1 It would be possible to say 'it used to lie awake at night', but the 'it' would be odd in English. Hence the more personal 'the Saudis'.
- 2 The more literal 'in order to know' sounds distinctly odd in English, partly because 'to know' in English is normally interpreted as describing a state of cognizance rather than a dynamic process of coming into knowledge. *عَرَفَ*, on the other hand, frequently describes a process of coming into knowledge. 'In order to work out' would be possible here, but suggests too deliberate a lying awake. 'Lie awake at night thinking' is a fairly standard collocation and fits the context well.
- 3 The Arabic has only *تستثمر* 'invest'. However, the deposits were presumably already invested in the West. We have therefore added 'best', in order to suggest a reappraisal of where the deposits should be invested.
- 4 A more literal translation ('one hundred and eighty billion dollars – their/its investments in the West') would sound ungainly in English, especially after 'invest' in the previous clause. We have therefore incorporated the information contained in the parenthetical ST phrase into the main English phrase.
- 5 We have used 'kept awake' mainly to avoid the phrase repetition of 'lie awake'. Unlike 'lie awake' it also has the advantage of denoting that the people concerned are being acted on by an outside agent, and connoting that they are the helpless 'victims' of this agent. 'Worrying about' is also intended to be stronger than 'thinking of', which was used in the previous sentence; the contrast compensates for the loss of ST *أصبح*.
- 6 A more literal translation (e.g. 'their mounting debts, and their/the associated interest') would not be idiomatic. Our TT distorts the denotative meaning, but is more idiomatic.
- 7 Since 'mounting' has already been used in the previous clause, there is no need here to use another phrase denoting a change of state, such as 'have now reached'. Hence the stative expression 'now stand at', 'stand at' being a fairly standard collocation with 'debts'.
- 8 The more literal 'People in the Gulf and Saudi Arabia say' sounds odd,

- suggesting that what follows is a standard saying. Here, what follows is a joke. It is more idiomatic in English to specify that what is to come is a joke.
- 9 A literal translation, 'there's no longer anything in front of us except', is unidiomatic. 'We're faced with the prospect of' is a fairly standard, fairly informal phrase in English, although logically less exclusive of other possibilities than the ST expression.
  - 10 Rather than a cumbersome literal translation 'what was known as', we use quotation marks to indicate the unique nature of this document.
  - 11 Our TT makes King Fahd into the explicit agent of the reforms, but it is more idiomatic than a more literal translation, e.g. 'in which they demanded from King Fahd "far-reaching reforms" in/to the political system'.
  - 12 The structure of English makes it necessary to include the word 'reforms' within the quotation. If this were felt in the context to be too serious a distortion of the original, an alternative (still a distortion) would be: "far-reaching" reforms to the political system'.
  - 13 Multiple exclamation marks are normally only found in informal writing in English. It would be possible to use only a single exclamation mark in the English TT; for example 'further Islamization (!) of the institutions of the state'. Even this seems a little informal in the context. Hence the more sober parenthetical phrase 'as if that were possible!'.
  - 14 More literally 'the facilities and institutions of the state'. The meanings of *مرافق* and *مؤسسات* seem so close here that the semantic repetition is adequately dealt with by merging.
  - 15 Making 'King Fahd' the subject of the verb 'implement' means that, if we continued the list of ST phrases following *طالبوا* [...] (especially after the interruption of 'as if that were possible!') the sentence would grow increasingly heavy and obscure. We have therefore started a new sentence, introducing it with the fairly neutral 'They also demanded', which echoes the earlier 'they demanded' and thus preserves the ST feel of a long list of demands.
  - 16 The same basic problem as with *أسلمة مرافق الدولة* (Note 13). Here we use inverted commas to reflect the fact that this is the view of the Saudi opposition, rather than the government, and to mark the writer's scepticism regarding the phrase, as intended by the use of (!) in the ST.
  - 17 'U.S. troops' was preferred to 'their troops', because 'their' could momentarily be taken to refer to the 'they' of 'They also demanded'.
  - 18 We have used the passive in the English both here ('had been withdrawn'), and subsequently ('were then sent'). In English it seems more idiomatic to present the troops as servants of government policy, rather than free agents.



## PRACTICAL 9.2 CLASS HANDOUT

COMMENTARY ON *وكان القدر* TT(i) *Strategic decisions*

The structure of this ST is relatively simple and idiomatic. The translator has to preserve the relative simplicity, and therefore elegance, of the ST, while converting ST coordination into TT subordination where necessary, in order to produce a TT which is typical of English short story writing. The tense structure of the ST is straightforward; the passage is dominated by verbs in the perfect. Tense, however, turns out to be a difficult problem in putting the text into idiomatic English.

(ii) *TT (incorporating some ideas from Montgomery 1994: 12–13)*

It was as if<sup>1</sup> Fate<sup>2</sup> had wanted<sup>3</sup> to make them forget everything which linked them to Hassan. Removing from its quiver the last of the harsh poisoned arrows which it had been relentlessly firing over the past two years, it took aim.<sup>4</sup> This arrow<sup>5</sup> hit the piebald ewe which Hassan had raised with his own hands,<sup>6</sup> gathering<sup>7</sup> grass for it, and sharing his own food and bed with it.<sup>8</sup> The ewe had died.<sup>9</sup> No longer would Hassan hear its bleating when he sprang up out of bed<sup>10</sup> early in the morning to<sup>11</sup> give it food and water, or<sup>12</sup> when he took it along with him to the water wheel. No longer would it cheerfully destroy the crops as it grazed, while Hassan did his work.<sup>13</sup> It had died, just as<sup>14</sup> drought and famine<sup>15</sup> had destroyed the entire flock which Sheikh Mahjoub had raised.

(iii) *Decisions of detail*

- 1 The phrase *وكان القدر أراد أن ينسيهم كل شيء يربطهم بحسن* constitutes a complete clause in Arabic. A sentence beginning 'As if' at the start of a paragraph in English would sound unacceptably elliptical. We have therefore introduced a subject and initial verb at the start of the TT: 'It was [...]'.<sup>1</sup>
- 2 The text subsequently personifies 'fate' as firing arrows. Capitalizing it as 'Fate' here sets up the expectation that fate is to be interpreted in something more than its standard sense.

- 3 We have used the past perfect 'had [want-]ed', here and on a number of occasions subsequently in the text. This is partly so that 'the ewe had died' and 'It had died' can be used as translations for the two occurrences of *ماتت* later in the text. This latter decision was motivated by a wish to point up the contrast between the death of the ewe and the consequent change in Hassan's state. It would have been possible to use simple past tenses (or in the case of 'had been firing' past perfect progressive) in translating the first sentence of the ST. But then the first occurrence of the past perfect in the TT would have been 'The ewe had died', which would have made it look as if the ewe had died before the events described in the first two sentences of the TT (first sentence of the ST). Using the past perfect in the earlier sections of the TT is partly an attempt to forestall this.

- 4 More literally: '[So/And] it fired the last of the harsh poisoned arrows in its quiver which it had been aiming successively [...] and without stopping.' It seems more natural in English to treat the aiming (or firing) itself as the core of the message (i.e. to maintain its status as a foregrounded main clause, but to put it at the end of the sentence as the rheme). Doing this meant reorganizing the rest of the ST message content into a separate initial thematic subordinate clause. Since the ST contains only the verb *رمى* (apart from the relative clause verb-sequence *ظل يسدها*), this in turn required introducing an additional verb. 'Removing' allowed us to incorporate the *في جعبته* element into the TT idiomatically: 'Removing from its quiver'. The ST contains three elements which describe the unremitting nature of Fate's assault on Hassan: *ظل*, *تباعاً*, and *بدون توقف*. These would appear too strong if translated literally, and would add further elements to a TT clause which is already somewhat over-heavy. The progressive 'been firing' is a partial equivalent of *ظل*; and *تباعاً* and *بدون توقف* are merged into 'relentlessly'.

We have also 'reversed' the translations of *سد* (*يسدها*) and *رمى*, regarding the former as 'firing' (rather than 'aiming', 'taking aim'), and the latter as 'took aim' (rather than 'fired'). This produces what appears to an English-speaker a more logical overall formulation.

- 5 We have avoided repetition of 'last' by not translating *الأخير*. In any case, in this context 'the last arrow' seems like the last of a specific series just referred to. 'This arrow' avoids repetition of 'last', but retains something of the ST's dramatic emphasis on this final arrow. It also compensates for the partial loss of ST *تباعاً* (see Note 4).
- 6 We have added 'with his own hands', because, without it, the TT would read as if it was the arrow that was gathering grass.
- 7 A more literal translation would be 'which Hassan had raised, for which he had gathered grass, and with which he had shared his food and bed'. The repetition of 'which', and the use of 'for which' and 'with which', make this translation inelegant. It was partly to avoid this inelegance

that we opted for subordinate *-ing* forms, rather than the use of coordination.

- 8 'Share one's food and bed with' is a concise and idiomatic phrase in English which allows for the elimination (with no loss of message content) of the Arabic verb *أَنَامَ*.
  - 9 A more literal translation along the lines 'The ewe had died and it no longer bleated' would sound odd: the use of 'and' here suggests an almost causal connection between dying and not bleating, whereas in fact, the non-bleating is a predictable and obvious consequence of the fact that the ewe has died. It therefore seems preferable to have a separate sentence, 'The ewe had died', since this fact is central to Hassan's problems. (For tense here, see Note 3 above.)
  - 10 The use of 'would hear' introduces an emotive element, and suggests that what the sentence is describing is not so much a state of affairs as Hassan's own thoughts and feelings seen from his point of view. Compare this with the more literal 'No longer did it bleat in the early morning when Hassan jumped out of bed lightly and sprightly'. While this is better than 'The ewe had died and it no longer bleated' (cf. Note 9), it still seems odd in that to some extent it presents information which is obvious and unnecessary as foregrounded.
- نشيطا خفيفا* is merged into *قفز* using the phrase 'sprang up', which implies greater energy and enthusiasm than alternatives such as 'jumped (up)', 'sprang', 'leapt (up)'. Adverbs such as 'nimble' or 'lightly' do not give quite the right sense here, while 'sprightly' is an adjective, and so properly speaking does not fit.
- 11 We use 'to give' rather than the more literal 'and gave', to avoid an inelegant repetition of 'and' in 'food and water'.
  - 12 The previous use of 'No longer' entails 'or' rather than 'and' here.
  - 13 If this TT sentence were made part of the previous one, as in the ST, it would sound anomalous, in that it would present information as backgrounded (subordinate) which is better treated as foregrounded. We have accordingly made a new sentence, introduced by 'No longer would it'. This does break the emotive continuity of the single ST sentence, but there is compensation in kind by the echo of 'No longer would Hassan', which establishes an equally emotive rhetorical connection between the two sentences.

*تَرْغَى وَتَمْرَحَ* is an example of pattern repetition; *تُتْلَفَ* also involves virtual pattern repetition (and all three involve 'prefix repetition'). Our grammatical transposition 'cheerfully destroy the crops as it grazed' is another example where a TT subordinate clause replaces ST coordination.

A more literal translation of *رَيْثَمَا يَفْرَغُ هُوَ مِنْ عَمَلِهِ*, e.g. 'until Hassan finished his work', would imply that the destroying was a deliberate activity timed to carry on up till the end of his work. 'While' is the obvious alternative, but perhaps sounds better with 'did his work'

than with 'finished his work'. Since nothing of substance hangs on the distinction between 'did' and 'finished' here, we chose 'did'.

- 14 Again the TT has a subordinate clause introduced by 'just as', where the ST has a coordinating construction introduced by *وَكذلك*. The TT subordinate clause is justified by the fact that the information that Sheikh Mahjoub's flock have all died is already known from the previous context. The information that the flock has died can be regarded as relatively unpredictable (and therefore more appropriately treated as rhematic), as compared to the information that the ewe has died, which has already been given a few lines above (and is therefore more appropriately treated as thematic). This gives an overall structure of TT thematic main clause for ST *مَاتَ* (i.e. 'It had died'), and TT rhematic subordinate clause for ST *وَكذلك*, etc. (i.e. 'just as', etc.).
- 15 Both *مَحَل* and *قَحَطَ* have the meanings 'drought' and 'famine' (cf. Wehr). This semantic repetition can be easily translated by semantic distancing (Ch. 5.2), given that 'drought' and 'famine' are clearly distinguished in English.

# Practical 10 Tutor notes

Discussion of the chapter is not problematic. It is worth reiterating the point made in § 10.1 that there is necessarily some overlap between the discourse level and the sentential level, particularly given the tendency for information which is conveyed in a single sentence in Arabic to be conveyed in more than one sentence in English. It should also be reiterated that this overlap is not a practical problem, and that students should not get bogged down over whether a particular feature belongs to one or the other level.

As regards the intertextual level, the main thing is to reassure students that they are not (yet) expected to have an encyclopedic knowledge of Arabic culture. But they should be ready to research expressions that they suspect may have intertextual resonances. The main thing is that, when they do know they are facing an intertextual allusion, they should be able to assess its function in the ST, and therefore its strategic importance. (When setting pieces for assessment or examination, it is reasonable to give intertextual references in a footnote or in the contextual information, unless they are very well known or can easily be traced in reference works.)

Students will need to prepare the analysis of phrase repetition and repetition of pronouns/possessive adjectives in the *إن القومية العربية* ST and 'Arab nationalism' TT in § 10.2.1 before the class.

## 10.1 The discourse level

This is a fairly undemanding exercise, which can be done as class work in groups (or in pairs); it should take around twenty minutes. Following completion of the exercise each group exchanges its version with another group, for revision of no more than ten minutes. The tutor then gives out our sample version for further discussion, which should take no more than a quarter of an hour. One useful technique may be to compare our sample version with one particular group version (in this case the easiest technique is probably to break the class for five minutes, copy the group version onto an acetate, and display on an overhead projector).

## 10.2 The discourse level

This is quite a challenging piece, with lots of scope for breaking up the ST into smaller TT sentences, and for some more radical textual restructuring. The somewhat poetic and even gushing tone of parts of the ST – a feature of some travel writing in English as well – also provides scope for the use of appropriate rhetorical and metaphorical forms at various points in the TT.

As a whole, the translation is best done individually at home. However, prior to this, it may be useful to get students to produce a translation of the first paragraph in groups in class, with subsequent class discussion. This will introduce students to some of the recurrent problems of the translation, prior to their tackling the entire piece.

## PRACTICAL 10.1 CLASS HANDOUT

### COHESIVE-DEVICE REVISION OF TT ولكن هذه الثمار السياسية

Note: English forms corresponding to the major inter-clausal/inter-sentential connectors in Arabic are put in curly brackets. Where there is no English form corresponding to the Arabic connector, a pair of curly brackets has been added containing a Ø sign.

{However}, these political gains failed to satisfy the high popular hopes which had greeted the revolution of 1919. {Despite} the declaration of Egyptian independence in 1922, {Ø} British troops remained on Egyptian territory, {notably} in the Canal Zone, {and} the British High Commissioner remained the de facto ruler of the country. {Moreover, despite} the proclamation of a democratic constitution and the subsequent holding of free elections, {Ø} the two major factions in the struggle for power were only really committed to democracy to the degree that this guaranteed them even greater influence over other groups. {Indeed}, as soon as the Wafd came to power, it launched an all-out attack on its rivals in the Communist and National Parties. {This culminated in} Sa'ad Zaghloul's decree of 1924, stipulating the dissolution and delegitimation of the Egyptian Communist Party, the arrest of its leadership and rank-and-file members ({Ø} including the Party leader Mahmoud Husni El Arabi), and the outlawing of membership of the Party, as well as any attempt to reconstitute it. {Ø} {Similarly}, no sooner had the Wafd settled into office than it was brought down by the alliance between the Palace and the colonial power, through a constitutional coup which brought into office the minority parties which were members of the coalition. {This in turn led to} the downfall of Sa'ad Zaghloul after less than ten months in office, {and} the establishment in November 1924 of a government consisting of the Liberal and Union Parties under the premiership of Ahmad Zayur. {With} the shadow of dictatorship {thus} hanging over the entire population, {Ø} the Egyptian masses were seized by a profound sense of disillusionment with the new political system.

## PRACTICAL 10.2 CLASS HANDOUT

### COMMENTARY ON TT من شارع الستين

#### (i) *Strategic decisions*

This text is a piece of travel writing, with something of a political undertone given the recent history of conflict between the Iraqi state and Kuwait. The kind of style typically used in the *National Geographic Magazine* provides a good guide to the translation style appropriate to this text. The Arabic ST is characterized by quite complex structures, as, very often, are original English-language texts of this type.

The first paragraph contains multiple relative clauses. One would expect these either to be broken up into separate TT sentences, or to be subject to a variety of translation techniques in order to avoid over-repetition of 'who'/'which' in English. The second ST paragraph contains only one extremely long sentence. Some sentence-splitting and/or textual restructuring might be appropriate here. The final paragraph contains only two sentences. Sentence-splitting and/or textual restructuring might again be appropriate.

#### (ii) *TT*

From 60-Metre Street, so-called because of its width, we set off for the Citadel of Arbil. From afar, one can see, crouching in its entrance, a huge statue of Ibn al-Mustawfi, a historian and minister from the era of King Mudhaffir al-Din Kukbari, who wrote numerous books, the most important of which is the four-volume *History of Arbil*.<sup>1</sup>

The path up to the citadel led us to the main gate, which in turn led up via a cement staircase to other parts of the Citadel Square containing numerous still-inhabited historic houses and streets where pedlars stood beside wooden carts.<sup>2</sup> We immediately entered the citadel itself, where a huge notice in Arabic informed us that seven civilizations had passed by here.<sup>3</sup> Here where we stood, and where the Kurdistan Directorate of Antiquities was attempting with the most meagre of resources to preserve the glories of its cultural and historic heritage, were etched the imprints of so many invaders and conquerors, some of whom had left lasting impressions, while others chose only a legacy of destruction.<sup>4</sup>

We had spent many days in an area whose mere mention had once filled us with foreboding, and had discovered for ourselves the degree to

which the Kurdish question was surrounded by distortions and exaggerations. On our return route, which took us from Sulaimaniya to Arbil, and then on to Dohuk, Zakho and the border crossing of Faysh Khabur, there was one question which kept coming back to us: What would we as Arabs gain if we were to lose these people, with their illustrious forebears, who have played such a positive role in our own civilization?

(iii) *Decisions of detail (NB The decisions of detail are largely confined to those relating to the discourse level)*

- 1 The ST sentence here has three relative clauses (beginning *والذي ألف*, *من*, *الذي أصدره* and *اهمها*). It also has two prepositional phrases, *من*, *من مدخلها* and *بعيد المؤرخ*, at the beginning, and a long phrase *المؤرخ والوزير في عهد الملك مظفر الدين كوكبري* which is appositional to the immediately preceding *ابن المستوفي*. It is difficult to fit all these elements in without making the TT sentence sound over-heavy. It is also important to introduce variation into the TT equivalents of the ST relative clauses. Multiple relative clauses in English all beginning 'which' or 'who' are stylistically very odd.

We have dealt with the initial ST prepositional phrases by adding in the TT 'one can see'. This allows for the equivalent of the ST *من* *مدخلها* to be treated as a parenthetical clause in the TT; thus, 'From afar, one can see, crouching in its entrance, a huge statue [...]'. This makes TT equivalents of *من* *مدخلها* and *بعيد* clearly structurally different. A more literal translation, such as 'From afar, crouches from/in its entrance a huge statue' would be inelegant. This is partly because 'from afar' and 'from its entrance' are structurally too similar in this version, and give the feeling of crowding each other out. It is also because the subject-verb inversion of 'crouches' followed by 'a huge statue [...]' is quite stylistically marked in English. It is, however, necessary to put the 'a huge statue [...]' after the equivalent of ST *يقبع* in the TT for theme-rheme reasons ('a huge statue [...]' is clearly the unpredictable information here), and for the associated reason that long elements in sentences tend to come after short ones. 'There crouches' would be slightly better than 'crouches', but even this is stylistically quite marked. We have therefore used the form 'one can see', introducing some change in the denotative meaning, but allowing for a natural-sounding continuation of the TT sentence.

We have retained the TT equivalent of *المؤرخ والوزير في عهد* as an appositive phrase, but have used the indefinite article in English, reflecting the fact that English readers are unlikely to know who this man was.

We have translated the first and second relative clauses straightforwardly, using 'who' and 'which' in the TT. The final relative clause *الذي أصدره في أربعة مجلدات*, we have reduced to the compound adjectival phrase 'four-volume'. This keeps the TT sentence concise; the loss in denotative meaning is trivial.

- 2 The second paragraph in the ST consists of one sentence. This clearly needs breaking up into a number of smaller sentences into the TT. We have made the first sentence break before the phrase *ندخل مباشرة*, which marks a change of subject back to the writers themselves. In order to keep TT sentence length down, we have kept the English fairly concise ('led up' for *يرتفع ... ليصل*, echoing the previous TT 'led us'; 'pedlars' for *البائعون الجائلون*; 'wooden carts' for *عرباتهم الخشبية*).
- 3 We have made a second sentence break in the TT before a series of ST subordinate clauses, whose main verb *انطبعت* involves a change of subject. The inclusion of 'itself' after 'citadel' provides a greater degree of TT cohesion with the previous 'Citadel Square', compensating for the loss in cohesion involved in starting a new TT sentence here.
- 4 We have retained this long final section as a single sentence in the TT. Although the TT sentence is long, attempts to break it up yield a less cohesive and coherent text; for example: 'Where we stood/In this spot, the Kurdistan Directorate of Antiquities was attempting with the most meagre of resources to preserve the glories of its cultural and historic heritage. Here were etched the imprints of so many invaders and conquerors, some of whom had left lasting impressions, while others chose only a legacy of destruction.' In this translation, the final section 'were etched [...] legacy of destruction' appears somewhat disconnected from what has gone before, lacking the force and focus which it has in our TT. This focus in our TT derives from the fact that 'were etched [...] legacy of destruction' is a final main clause (i.e. it is rhematic and foregrounded). The TT also includes two features of rhetorical emphasis. The first of these is the subject-verb inversion of 'were etched the imprints [...]'. This is, in fact, virtually imposed on the TT by the overall sentence structure (this is the only place where 'were etched' could reasonably be put). The second is the inclusion of 'so'. Although this has no obvious correspondent in the ST, the TT reads much more idiomatically with it in.
- 5 This ST paragraph consists of two sentences. An obvious alternative to our TT would be to translate it into three separate English sentences, along the following lines:

On our return route, which took us from Sulaimaniya to Arbil, and then on to Dohuk, Zakho, and the border crossing of Qaysh Khabur, there was one question which kept coming back to us, after we had spent so many days in an area whose mere mention had once filled



us with foreboding. Now we were returning from it, and had discovered for ourselves the degree to which the Kurdish question was surrounded by distortions and exaggerations. The question was: What would we as Arabs gain if we were to lose these people, with their illustrious forebears, who have played such a positive role in our own civilization?

This alternative more literal version makes a first sentence at the point where the ST subject shifts from سؤال to the first person plural. It also marks a contrast between the discussion of what the writers had done, and what they are now doing. From both these points of view, therefore, this is a good place to start a new English sentence. There is, however, a problem with this English text in terms of coherence (and cohesion). Like the ST, this alternative TT version introduces the statement, 'There was one question' fairly early on in the first sentence. The point of this is then rather lost in this alternative TT version because of the intervening independent sentence 'Now [...] exaggerations', to be rather weakly picked up again in 'The question was' (in the ST, the point is arguably less lost because the ST operates with a single sentence).

In our TT, we have given the English greater coherence by restructuring this final paragraph textually. We have moved the equivalent of قضينا [...] بالرعب [...] لا مبرر له [...] اكتشافنا [...] to the beginning of the first TT sentence, and appended to this the translation of 'We had spent [...] exaggerations'. We have made the equivalent of [...] سؤال يطرح نفسه بشدة [...] into the start of a second TT sentence: 'On our return route [...] question which kept coming back to us'. This allows the question itself to follow immediately after the statement introducing the question, giving the TT greater concision and force. Note that in the final TT phrase 'What would we [...] own civilization', common sense dictates that عندما should, exceptionally, be translated as 'if'. The need for a rhetorically strong statement also motivates the inclusion of 'such' here in the TT.

## Practical 11 Tutor notes

This chapter is intellectually quite challenging. The important thing is that students grasp the basics: the notions of topic, vehicle and grounds; the division between lexicalized and non-lexicalized metaphors; the subdivisions between dead, stock and recent metaphors, and between conventionalized and original metaphors. The tutor should not get overinvolved in the minutiae of metaphor translation techniques; as long as the basics are fully grasped, students can come back to the more detailed issues of classification when they are doing the practicals, or when they need to later in the course.

The sentence (not discussed in Chapter 11), 'The past is another country; they do things differently there' (from LP. Hartley, *The Go-Between*, cited in Goatly 1997: 9) is useful for illustrating the differences between topic, vehicle and grounds, since all three are explicitly included in the sentence (topic: 'The past'; vehicle: 'another country'; grounds: 'they do things differently there').

### 11.1 Metaphor downtoning

This is a straightforward exercise, which can be done in group-work in class. The exercise not only gets students to think about metaphor downtoning in Arabic>English translation, but also allows the tutor to check that students have understood the more basic division of metaphors into dead, stock, etc.

### 11.2 Metaphor

This translation requires close consideration. The translation problems involve not only metaphor, but many other issues. We have only commented in our decisions of detail on problems relating to metaphor, because of considerations of space and in order to keep the exercise focused. The exercise is best done individually at home.



## PRACTICAL 11.1 CLASS HANDOUT

### COMPARISON BETWEEN CATEGORIES OF METAPHOR USED IN ST AND 'SINCE THE AMERICANS' IDIOMATIC TT:

The numbers 1–10 here correspond to the numbers 1–10 inside curly brackets in the ST and TT.

SOURCE TEXT	TYPE	TARGET TEXT	TYPE
1 المايسترو	original	1 'orchestrated'	stock
2 العازفين	original	2 'players'	stock
3 النغمة النشاز	original	3 'discordant notes have been struck'	stock + resuscitation
4 ينتظمون ضمن التخت الموسيقي	original	4 'members of the alliance'	topic
5 ينتظمون ضمن الكورس المواكب	original	5 'stood by applauding'	stock
6 تسارعت	original	6 'reached a crescendo'	stock
7 الالان النشاز	original	7 'discordant voices'	stock
8 النشاز	stock	8 'violent actions'	topic
9 بنك	original		
10 رصيدها	original	9,10 'lost whatever credit'	dead

There is a general tendency to downtone metaphors in the idiomatic English TT. Original metaphors in the Arabic are sometimes translated by original English metaphors, but are frequently relayed by stock English expressions.

The English TT maintains the overall metaphorical congruence of the Arabic. It also downplays the dramatic shift from the musical to the financial metaphor which occurs in the Arabic, فقدت المنظمة في بنك السياسة، الامركية الكثير من رصيدها, by utilizing the English phrase 'lose [...] credit'; i.e. 'the PLO has lost whatever credit it had with the Americans'. The metaphorical force of this is very weak in English, and it is best regarded as a dead metaphor. If a more obviously financial metaphor in English were used here (as in the fairly literal TT in Chapter 11), it would be likely to result in an unacceptable sense of mixed metaphor coming so soon after the extended musical metaphor.

## PRACTICAL 11.2 CLASS HANDOUT

### COMMENTARY ON TT قال صابر مخاطباً نفسه

Note. The TT is from Brown (1996: 36) with some adaptations, but the notes in (i) and (iii) are by the authors.

#### (i) Strategic decisions

This text is strongly metaphorical. The most obvious problem is to find means of translating the various metaphors and other figurative usages in the ST which are consistent with the rather formal, and somewhat mannered, literary style of the text.

#### (ii) TT

Saber said to himself, 'How difficult it is for a person to bear the pressure of the blockade, but it is still more difficult that his executioner<sup>1</sup> is of his own flesh and blood.' Then he began conjuring up<sup>2</sup> the great dreams<sup>3</sup> which, like the City's poor, he often drew and coloured.<sup>4</sup> These dreams seemed to him like<sup>5</sup> birds falling to hunters' bullets.<sup>6</sup>

A ribbon of memories brought scenes<sup>7</sup> of wretchedness and fear to him,<sup>8</sup> and a longing to emigrate was ignited<sup>9</sup> in him. Yet in the depths of his heart<sup>10</sup> the embers refused<sup>11</sup> to die out,<sup>12</sup> and no sooner had they faded<sup>13</sup> than they would blaze up<sup>14</sup> anew.<sup>15</sup>

Saber was gripped by<sup>16</sup> thoughts and fears. Distances near and far began to persistently attract him, and his small room was transformed into a theatre<sup>17</sup> accommodating the goings-on of the City of Oppression, and where his wandering imagination<sup>18</sup> created a shrine visited by<sup>19</sup> extraordinary people, coming like shadows<sup>20</sup> without permission, and leaving as though they were clouds<sup>21</sup> heavy with rain.

#### (iii) Decisions of detail

- 1 جراد and حصار can both be read as non-lexicalized metaphors here. They have both been translated as literally equivalent non-lexicalized metaphors in English.

- 2 *استحضر* has a wider range of meanings than 'conjure [up]' (although this is one of the definitions given in Wehr), and is probably best regarded as non-metaphorical – it seems reasonable to say that one can literally 'cause [dreams] to be present'. 'Conjure up' is a stock metaphor, and collocates acceptably with 'dreams'.
- 3 Both *أحلام* and its literal rendering 'dreams' have the two senses 'dreams [in sleep]' and 'hopes/aspirations'. The sense 'hopes/aspirations' can be regarded as a stock metaphor with respect to the former sense.
- 4 *رسمها وتلوينها*. This is a non-lexicalized, but fairly conventionalized, metaphor in Arabic. 'Drawing and colouring', on the other hand, is an original (non-conventionalized) metaphor, and accordingly has greater prominence than the ST metaphor. It is so original that it may be obscure. The translation *التي طالما شارك فقراء المدينة في رسمها وتلوينها* as 'which, like the City's poor, he often drew and coloured' is less obscure, since it removes the possibility of metaphorical interpretation from the TT equivalent of the ST *شارك*.
- 5 The TT reproduces the ST simile here.
- 6 *متساقط* here suggests repeated occurrences of birds falling. 'Falling to hunters' bullets' is an appropriate translation here, suggesting ongoing, 'successive', killings, as in the ST.
- 7 *مشاهد* is used here in its most general sense of things which are seen or viewed. However, the introduction of the 'theatre' metaphor in the next paragraph subsequently introduces a degree of reflected meaning, triggering the secondary sense of *مشهد*, i.e. scene in a play. Since 'scene' also carries both these senses, this is fully accommodated in the TT.
- 8 *شريط* here seems to be a non-lexicalized, but somewhat conventionalized, metaphor. We have translated *تراءت له مشاهد البؤس والخوف على شريط من الذكريات* as 'A ribbon of memories brought scenes of wretchedness and fear to him'. 'Ribbon' connotes fluidity and movement, and thus perhaps a stream. This is acceptable in the context, although it is not present in the ST.
- 9 *اشتعل* is a non-lexicalized but conventionalized metaphor. Usages which imply previous burning such as 'flare up', or continuation of burning such as 'burn', are ruled out here, because there has been no prior mention of fire. 'Was ignited' seems preferable to intransitive 'ignited', because it implies that an outside agent (the scenes of wretchedness) caused the igniting, whereas the use of 'ignited' (on its own) might suggest spontaneous combustion. (Note, however, that the Arabic ST has *اشتعل*, and not a passive form such as *أُشعل*.)
- 10 The dead metaphors *أعماق* and *قلب* can be translated as dead metaphors in English, the English phrase 'depths of [one's] heart' corresponding exactly to Arabic *أعماق قلبه*.
- 11 To the extent that *تابى* here is a standard personification, it is a stock

- metaphor. The same is true of its literal translation, 'refused'.
- 12 In English embers typically 'die out' or 'die'. This gives a double metaphor in the English here; 'die out' is a stock metaphor having the sense 'go out/stop burning', while the ultimate meaning is a conventionalized non-lexicalized metaphor from this, indicating the refusal of hope (etc.) to disappear.
- 13 The TT has reproduced the ST metaphor of 'fading'. These are both conventionalized non-lexicalized metaphors.
- 14 *الاتقاد* and 'blaze up' are both conventionalized non-lexicalized metaphors. The TT metaphor is, however, rather more precise than the ST one, since it implies both that the fire had not gone out altogether (as is indicated by the earlier 'fade'), and that it returned with renewed vigour.
- 15 From 'a longing' to 'blaze up anew', the TT retains all the congruent extended metaphors of the ST.
- 16 Literally 'was prey to'. The ST stock metaphor is changed to a TT stock metaphor having a different vehicle.
- 17 The description of the room as a theatre and what follows are metaphorical, or at the least metaphor-like.
- 18 'Wandering imagination' is a stock metaphor in English.
- 19 'Shrine' is a stock metaphor in the TT, whereas *مزار* is a non-lexicalized but conventionalized metaphor in the ST.
- 20 This simile has been somewhat downplayed in the TT; *طيف* literally means 'fantasy, phantasm; vision, apparition; phantom, spectre, ghost' (Wehr). It may be that the translator felt that a version such as 'coming like a spectre' or 'coming like spectres' was unacceptably dramatic in English.
- 21 The translator has downplayed the non-lexicalized but conventionalized ST metaphor *حبلى*, translating it as a stock metaphor with a different vehicle (assuming that 'heavy' is to be regarded as metaphorical here). 'Clouds pregnant with rain' would seem somewhat comic in this context, since 'pregnant' usually collocates with abstracts such as 'meaning' or 'significance'.

# Practical 12 Tutor notes

Discussion of the chapter and the examples is straightforward; the only difficulties which are likely to occur are in § 12.4.2 where students have no real knowledge of Egyptian colloquial Arabic. Here, some additional explanation of what the Egyptian colloquial forms mean will be required from the tutor.

The suggested categories of language variety are useful tools in discerning salient textual features and their function. But there are sometimes expressions which belong in more than one category, or in which the categories cannot easily be decided. Students, then, should be urged to find the most accurate varietal label for the expressions they discuss: this will increase their awareness of the expressive function of style and make them more competent and confident translators. But they should be reminded that the aim is to see the expressive function so that they can decide on a translation; disentangling the types of language variety is the means to this end: as long as they have learned to see the strands in the tangle, it does not always matter if they cannot find a precise taxonomic label for them.

## 12.1 Tonal register

This is a challenging exercise, which is best done individually at home.

## 12.2 Code-switching

This is also a challenging exercise, and is best done individually at home. Obviously, if a significant proportion of the class do not know any Egyptian colloquial, Practical 12.2 should be avoided (or the tutor will at the least have to provide a gloss of the colloquial forms, preferably as a handout).

## PRACTICAL 12.1 CLASS HANDOUT

COMMENTARY ON سيادة الأخ العزيز TT

### (i) *Strategic decisions*

The tone of the ST is polite and the author is careful to maintain the formalities and sense of respect which could be regarded as appropriate in addressing a head of state. At the same time, the underlying message is that Iraq is in the wrong, and that its actions are likely to precipitate a catastrophe. The TT should preserve a high degree of formality and politeness without detracting from the fundamental message of the ST.

### (ii) *TT*

His Excellency<sup>1</sup> President Saddam Hussein – may God preserve and protect him.<sup>2</sup>

I send you my warmest brotherly greetings<sup>3</sup> as an Arab and a Hashemite.<sup>4</sup>

I have just<sup>5</sup> returned from the meeting in Rabat to which his Excellency<sup>6</sup> President Chadli Ben Djedid and myself were invited by his Majesty<sup>7</sup> King Hassan the Second. The subject of the meeting was the crisis in the Gulf – a crisis which<sup>8</sup> has become that of the entire Arab nation<sup>9</sup> since the fateful day<sup>10</sup> of August 2nd, when Iraqi troops occupied Kuwait, and precipitated the slide towards the abyss.<sup>11</sup> These events have given rise to a continuing and ever-increasing sense of anxiety, as we perceive the gains which our nation has struggled<sup>12</sup> to achieve since the early part of this century threatened with obliteration.<sup>13</sup> They also take place in the immediate post-cold-war<sup>14</sup> period, when the world is moving towards<sup>15</sup> a new era with the emergence of a new world order,<sup>16</sup> and the establishment of new rules<sup>17</sup> for the international game, which are quite different from those of the period which has just passed.<sup>18</sup>

### (iii) *Decisions of detail*

1 'His Excellency' is the standard formula for addressing a president. الأخ establishes a sense of equality and closeness between the two leaders,

- but we have omitted it here, because there is no concise way of doing this here in English (cf. Note 3, however).
- 2 The formulaic nature of the language here justifies the maintenance of the semantic repetition. The stylization is discreetly underlined by the alliteration in 'preserve and protect'.
  - 3 Something along the lines 'Greetings of love/affection and brotherliness' sounds unidiomatic. 'Warmest brotherly greetings' combines a standard TL formula with the notion of brotherhood, which is vital to King Hussein's purpose.
  - 4 Our grammatical transposition loses some of the force of the ST adverbial forms. It was tempting to drop *عربية هاشمية* altogether, but they are more than formulaic, having important implications for social and tonal register; by mentioning that he is a Hashemite (i.e. of the family of the Prophet), King Hussein is stressing his authority, the implication being that this extends beyond the rather limited power possessed by the Jordanian state.
- وبعد* is a standard device in opening sections of letters (also introductions to books) to show that the formal opening is finished and the main body of the text is about to begin. Since nothing similar exists in English, this can be omitted.
- 5 *لتوي* is a rather formal way of saying '[I have] just' in Arabic. 'Just' is more informal, and is therefore somewhat odd in register terms. It does, however, give a greater sense of urgency than the more formal 'recently', or the somewhat archaic 'but recently'.
  - 6 Although the Arabic has *فخامة* here, contrasting with *سيادة*, used earlier for Saddam Hussein, English only has the form 'Excellency' when addressing a foreign head of state. This has therefore been used to translate both expressions.
  - 7 More literally 'to which His Majesty King Hassan II invited me, just as he invited His Excellency President Chadli Ben Djedid'. The active form, however, puts the short and informationally predictable 'me' at the end of the first clause here, which sounds odd in English. An obvious alternative would be to passivize this clause: 'to which I was invited by His Majesty King Hassan II'. This gets the predictable (thematic) element 'I' and the unpredictable (rhematic) element 'His Majesty King Hassan II' in the normal and more acceptable order. But it leaves 'His Excellency, Chadli Ben Djedid' stranded. We have therefore merged the two occurrences of *إليه* [...] *دعا* and combined the 'I'-element with 'His Excellency Chadli Ben Djedid'. Formal, and polite, English style requires that reference to oneself comes after reference to another person ('you and me', not 'me and you'). This is why we placed 'His Excellency, Chadli Ben Djedid' first. We have also used the more emphatic form 'myself' rather than 'I' in order to provide a greater sense of balance between the long proper name 'Chadli Ben Djedid' and what follows.

- Kings are always referred to as 'Majesty' in English. الشاذلي بن جديد is an Algerian, so his name is transliterated in accordance with French-based practice; not adopting this standard transliteration could potentially cause offence.
- 8 Two other obvious possibilities present themselves here: (1) 'the crisis in the Gulf, which has become that of the entire Arab nation'; this de-emphasizes 'crisis' too much. (2) 'the crisis in the Gulf. This has become that of the entire Arab nation'; this is too staccato and too ugly ('This has become that ...!'). Our version allows for due emphasis to be placed on 'crisis', and is less inelegant than the alternatives. It is as important to maintain the polished dignity of King Hussein's tone as the forthrightness of his argument – the register is essential to the argument.
  - 9 'Entire' conveys the ST contrast between *الأمّة العربية* and *الخليج* better than 'Arab nation' on its own. The concept of 'one Arab nation' is less familiar to most TL readers than to Arab readers.
  - 10 'Explosion/exploded' or 'eruption/erupted' would sound too like journalese in this context. We have compensated for the loss of the image by adding 'fateful day of', which preserves King Hussein's slightly formal dignity of tone.
  - 11 In English, a long and complex sentence can easily sabotage register and authority. Dividing the sentence here maintains the stately clarity of King Hussein's argument. 'These events' introduces no distortion of message content, and the sense of *ما رافقه* is subsumed into 'have given risen to'.
  - 12 *نضال* means 'struggle, strife, dispute, controversy, fight, battle' (Wehr), and is a word often used by radical (or would-be radical) politicians in the Arab world. But nouns like 'struggle' might make the King sound like a communist or an unreconstructed trades union leader. 'Struggled to achieve' better preserves his social and tonal register.
  - 13 A good example where semantic repetition is best dealt with by merging: King Hussein does not sound like a windbag in the ST, but 'threatened with disappearance or obliteration' could easily make his tone over-emphatic and less dignified in English (cf. Notes 15, 17, 18).
  - 14 'Post-cold-war' has the right kind of register for this text, suggesting a technical expertise which King Hussein would no doubt be keen to claim.
  - 15 In English the world cannot 'live' a new period, and it can scarcely 'experience' a new period. *يعيش* is best omitted. We have in effect down-toned *انبثاق* and compensated with 'moving towards'. It may be felt that this reduces the ST metaphor too much in the TT, but it seemed more important to preserve King Hussein's dignity of tone and not make him sound off-puttingly effusive in English.
  - 16 'New world order' is the standard cliché, first used by George Bush Senior to describe the global situation following the collapse of the

- Soviet Union. (Cf. Note 14.)
- 17 There is not sufficient semantic difference between *قواعد* and *قوانين* to justify using two nouns in English, which could make King Hussein sound verbose. (Cf. Notes 13, 18.) However, 'new rules' seems better than merely 'rules'. This may partly be because 'new rules' mirrors 'new world order', but it also seems to point up the logic of the situation more idiomatically.
- 18 Yet again, considerations of social and tonal register suggest merging the two elements of the ST semantic repetition. We have added 'just' for clarity, and to convey something of the ST emphasis. (Cf. Notes 13, 17.)

## PRACTICAL 12.2 CLASS HANDOUT

### COMMENTARY ON الاشتراكية زي ما قال الميثاق

#### (i) Strategic decisions

The translator must attempt to produce a TT which sounds reasonably like a political speech in English. Political speeches in both English and Arabic make wide use of rhetorical anaphora and other forms of lexical item repetition, Arabic even more so than English. There is therefore likely to be some need to reduce these elements in the TT, but not to eliminate them altogether.

The second obvious problem is the use of colloquial Arabic in the ST. One strategy might be not to translate this any differently from the Standard Arabic material in terms of register. Our strategy is to attempt to find some way of establishing a degree of intimacy and solidarity with the audience in dealing with these elements.

#### (iii) TT

*Note: elements of the TT corresponding to colloquial Egyptian Arabic material in the ST are underlined.*

Socialism, as it says<sup>1</sup> in the Charter,<sup>2</sup> is the correct interpretation of the revolution as a progressive phenomenon.<sup>3</sup> But what does socialism really mean?<sup>4</sup> Socialism means the establishment of a society<sup>5</sup> of sufficiency and justice, a society of equal opportunity, a society of production and services.<sup>6</sup> Just a word, you might say – but what does it mean?<sup>7</sup> It means the freeing of man from economic and social exploitation.<sup>8</sup> And what about democracy?<sup>9</sup> Democracy means the affirmation of the sovereignty of the people, and the placing of all authority in the hands of the people, in order to achieve the goals of the people. Democracy means political freedom; socialism means social freedom. This, my friends, is something we have said before: it is in the Charter.<sup>10</sup> It is absolutely impossible to separate democracy from socialism. You need both to be present<sup>11</sup> to have real freedom. This is something we can see clearly from our own personal experience.<sup>12</sup> The facade of democracy which existed before the revolution<sup>13</sup> was nothing more than the democracy of reaction. Think back to before the revolution, when the forces of reaction controlled the economic resources of the country and monopolized social privileges.<sup>14</sup> The democracy which existed then was nothing more than a phoney democracy.<sup>15</sup> They used to claim



there was political freedom, they used to say there was democracy.<sup>16</sup> But exploitation, feudalism, and rampant capitalism<sup>17</sup> destroyed the very democracy which they told us existed.<sup>18</sup> This is why we say today.<sup>19</sup> it is simply not possible to have political freedom, unless political democracy is combined with social democracy.

#### (iv) Decisions of detail

- 1 'It says' is an obvious way of translating this. 'It said' would imply that the Charter (see Note 2) was defunct. The use of colloquial Arabic here seems to be motivated by the fact that this is a parenthetical statement: a kind of aside delivered to the audience to remind them that this is not just Nasser's personal view, but is found in the National Charter.
- 2 الميثاق. What is being referred to is الميثاق الوطني, The National Charter, a basic constitutional document of the Nasser era in Egypt.
- 3 الترجمة clearly corresponds to 'interpretation' here, rather than 'translation'. We have used 'correct interpretation' because it sounds like leftist, Marxist-inspired, jargon. 'As' is an attempt to find a concise way of translating لكون. 'Progressive' is again leftist jargon.
- 4 We have tried to capture the sense of intimacy and solidarity conveyed by the use of colloquial Arabic in the ST here (and the associated sense that this is something of an aside and commentary on the main body of the speech), by using 'But' and 'really', to suggest more direct interaction with the audience. The impression is less strong than in the ST, however; this loss is compensated for later in the TT – see Note 9.
- 5 In this section, the Arabic repeats إقامة at the beginning of four phrases in rhetorical anaphora. This repetition seems excessive in English, given that مجتمع is also repeated in each of these four phrases. Nasser was an orator, but he would come over as more verbose than in the ST if the repetitions were copied in the TT: English has less tolerance of repetition than Arabic. We have therefore translated only the first إقامة, choosing the formal 'establishment'.
- 6 Even the repetition of 'society' as the equivalent of مجتمع would be excessive here – Nasser would again come over as more bombastic than in the ST. We have therefore omitted any equivalent of the entire phrase إقامة مجتمع before 'services'.
- 7 We have reversed the ST order to give acceptable TL coherence. Our translation is fairly free, in order to relay the intimacy and solidarity of the ST idiomatically. Hence, for example, 'you might say' instead of the literal 'we say', for نقول.
- 8 Again the ST uses phrase repetition in rhetorical anaphora. For the same reasons as above, we have eliminated this from the TT.
- 9 This is the first mention of democracy in this text. For it to make sense

in English, it needs something like 'And what about' before it. This partially parallels the earlier TT usage 'But what does socialism really mean?'. The repetition accords both with the rhetorical style, and with the intimacy between speaker and audience set up by the colloquialisms. As such, it compensates for the relative loss of colloquial tone in 'But what does socialism really mean' (cf. Note 4).

- 10 'This is something we have said before' is an obvious translation of ... الكلام دا قلناه قبل كدا ، الكلام دا جافي الميثاق. The addition of 'my friends' is an attempt to compensate for the loss in the TT of some of the intimacy and solidarity achieved by the use of colloquial Arabic in the ST. 'It is in the Charter' is more idiomatic than 'It appears/appeared/came in the Charter'.
- 11 The ST is slightly inelegant here since it repeats the 'without' element in a way which does not clearly move the argument forward. A literal translation 'Without them or without one of them' would be unidiomatic and obscure. 'You need both to be present' makes the intended meaning plain, and conveys the colloquial tone of the ST expression.
- 12 In English it is not possible to say 'We have a clear experience of this'. 'We have clear experience of this' is grammatically possible, but unidiomatic. A common collocation is 'personal experience', and this expresses idiomatically what is meant by تجربة here. We have added the phrase 'This is something we can see clearly from our own', both to convey the sense of واضحة and كلنا and to provide some of the intimacy and solidarity conveyed by the use of colloquial Arabic.
- 13 We have moved the equivalent of من قبل الثورة into a relative clause, 'which existed before the revolution', defining 'The facade of democracy'. Keeping the ST order would be odd, suggesting that this facade continued also after the revolution (definitely not what was intended here) but changed its character. The TT here loses the intimacy and solidarity perhaps conveyed by the colloquial ST forms من قبل الثورة. However, this is to some extent compensated for by the subsequent use in the ST of the phrase 'Think back' in the next TT sentence (see Note 14).
- 14 We have broken up the ST sentence of which this is the first part into two TT sentences to conform to the standard modern English pattern of relatively short sentences. We have therefore recast the first noun phrase of the ST into a main clause of the TT 'Think back to before the revolution'. 'Think back to' is also intended to compensate for the loss of intimacy and solidarity produced in the ST by the use of colloquial Arabic. The repetitions in اقتصاد البلاد و ثروة البلاد would sound bombastic if translated literally, hence the conflation and grammatical transposition of اقتصاد and ثروة in the TT as 'economic resources'. We have also eliminated the lexical repetition of البلاد in the TT, which would sound excessive if translated literally here. The use of the ST colloquialized form ثروة is relatively incidental in the ST and we have



not attempted to relay the slightly informal tone here. (But cf. Note 15.)

- 15 Having split the ST sentence into two, we needed 'The democracy which existed then' to link them cohesively.

We choose 'a phoney democracy' mainly to avoid lexical item repetition (ديمقراطية مزيفة was translated earlier as 'the facade of democracy'). However, 'phoney' also restores something of the colloquial tone arguably lost in the translation of ثروة البلاد as 'economic resources' and النفوذ as 'social privileges'. Note that in adding the phrase 'nothing more than', we have in fact introduced phrase repetition which is not present in the ST – 'nothing more than' occurs two sentences previously. The introduction of 'nothing more than' restores some of the onward drive lost by the division into shorter sentences.

- 16 We have maintained the ST repetition in the TT here, because it serves an appropriate rhetorical purpose of emphasizing the argument in English as well. The use of 'they' (instead of e.g. 'politicians', 'the authorities', etc.) and the omission of 'that' in 'they used to claim/say there was' gives this sentence some of the colloquial tone of this part of the ST.
- 17 While 'exploitative capitalism' is possible in English, it would sound weak and repetitive coming so soon after 'exploitation'. We have used the fairly standard phrase 'rampant capitalism' instead of the literal 'exploitative capitalism'.
- 18 Clearly exploitation (etc.) did not in fact destroy the word 'democracy'. From an English perspective, at least, the Arabic here seems to be rather loosely argued. We have omitted any equivalent of ST كلمة, but have added 'very' to preserve the ST emphasis. A literal translation of إالى is grammatically unacceptable in English. قالوها here is an echo of the use of قالوا in the previous ST sentence. Having used 'claim' and 'say' to translate the previous قالوا, we have again gone for lexical variation, and used 'told'. This permits the introduction of 'us', which provides some of the intimacy and solidarity in the TT conveyed in the ST by the shift into colloquial Arabic. 'Existed' makes the sentence grammatically acceptable English.
- 19 In the ST, there is a patterning in which previous uses of the verb قال referring to 'they' contrast with the use here of بنقول (strengthened also by إحنا). In the TT, this pattern is lacking; the various uses of the verb قال are translated by a variety of TT words: 'claim' and 'say' (for يقولوا), 'told' (for قالوها), and 'say' (for بنقول). The TT does, however, have previous repetition of 'used to' (in 'used to claim' and 'used to say'). We have added 'today' to provide something of the contrast with 'used to' which is produced in the ST by the repetition of the verb قال twice in the third person plural and then in the first person plural. 'Today' also introduces a strong 'here-and-now' element in the TT, which is intended to relay something of the intimacy and solidarity achieved by the use of colloquial Arabic at this point in the ST.

## Practical 13 Tutor notes

In discussing this chapter, it should be stressed to students that any generic categorization is arbitrary. We have found that ours works well in practice, but it is not the only one possible. Another point to stress is that each of the five genre types can be virtually endlessly subdivided. It quickly becomes pointless to try and find a label for every sub-category, sub-sub-category, etc. Ends should not be confused with means: the important thing is to be able to see what the purpose of the text is and how typical an example it is of texts having such a purpose. Related to this point is another: the more categories sub-divide, the more likely a text is to have characteristics of several different categories. This point is made in the coursebook (§ 13.3), and it is a good idea to draw attention to it in class. The reason this is important is that students do at first tend to oversimplify the question of genre; instead of examining the text and seeing what generic features it actually has, they assign a text a priori to one of the five genre-categories, and then deduce from this category what features the text must have. The result is that they often miss vital features. This is also mentioned in the coursebook (§ 13.3) and is worth drawing attention to. (The ST in Practical 13.2 is a good example of a text involving some 'hybridization'.) At the same time, however, students can be reassured that, especially in a professional specialist situation, the translator will know in advance what genre most STs are likely to belong to, so that only a quick read through the text will be needed to confirm this. At the training stage, of course, it will take some time to learn what features signal the genre, and – just as important – what the TL expectations are for that genre. Chapters 14–16 are an introduction to these considerations in respect of some genres in which translators commonly find themselves working.

### 13.1 Genre

The main translation challenge in this text is to produce a TT whose generic features are reasonably acceptable in terms of the corresponding TL genre of the signed newspaper article. Some quite subtle reworking is required, and the translation is best done individually at home.

### 13.2 Genre

This text is not easy to translate effectively, and is best done individually at home. However, it is easy for students to entirely miss the playful use of natural-scientific terms. At best this results in a loss of humour in the TT; at worst in a serious loss of message content, as students incorrectly interpret such terms into their TTs. With weaker classes, this can be avoided by having students analyse generic features of the text in class prior to the home assignment. This analysis can be done in groups with subsequent general class discussion.

## PRACTICAL 13.1 CLASS HANDOUT

### COMMENTARY ON TT اختطاف الطائرة .. اختطاف العقل

#### (i) *Strategic decisions*

This text is a signed newspaper opinion article, and as such has an exact equivalent in English-language newspaper writing. Like many persuasive texts the ST makes wide use of repetition, both for rhetorical effect, as well as for text-building. One problem for the translator is to decide which repetition to maintain in the TT in order to relay something of the intended rhetorical effect of the ST, and which to remove, in order to conform more closely to the kind of English which one would expect in a text of this nature.

This text is a written text but has elements which from an English point of view are highly oral. These include not only lexical item repetitions, but also a markedly personalized tone (e.g. use of the first person plural, references to *أبنائنا*) which is not common in English-language newspaper writing. In other respects, however, the ST is quite formal in style.

This combination of personalization and formality presents interesting difficulties in translation. The strategy adopted here is to relay some of the personalized elements, in order to retain a degree of faithfulness to the ST, but to downplay or eliminate others where they would produce a TT anomalous in terms of general TL writing of this kind. It also seems important to maintain a sense of formality in the TT, since this helps to give authority to the ultimately rather stark message which the writer is trying to put across.

#### (ii) *TT*

### The Hijacking of Reason<sup>1</sup>

*Dr Ahmad Al-Rub'i*

Faced with the scourge of terrorism,<sup>2</sup> the Kuwaiti people<sup>3</sup> have no choice but to respond with unity and solidarity.<sup>4</sup> Our only option<sup>5</sup> is to reject all the demands made by the hijackers of the Kuwaiti aircraft and to refuse even to discuss<sup>6</sup> these demands. Giving in to terrorism<sup>7</sup> this time<sup>8</sup> would mean giving in to terrorism<sup>9</sup> every time. This<sup>10</sup> is something we are not even prepared to discuss.<sup>11</sup>

We can understand the grief<sup>12</sup> experienced by the families of the victims;

we can understand the suffering of the children<sup>13</sup> who were getting ready to meet their loved ones at the airport, and who are still<sup>14</sup> waiting for their fathers and mothers. We can understand<sup>15</sup> the depths of their suffering. In fact we all share it; for all the victims are our children, our mothers and our fathers.<sup>16</sup> Every Kuwaiti<sup>17</sup> has been touched by the monstrous tragedy which has resulted from this evil terrorist act.<sup>18</sup> But, for all our sorrow, we must not relinquish our resolve,<sup>19</sup> nor<sup>20</sup> lose sight of the nature of the affair. Our children<sup>21</sup> who have been taken hostage are paying the price which has to be paid<sup>22</sup> in order to maintain the rule of law,<sup>23</sup> respect for the judiciary and the right of the accused to defend himself.<sup>24</sup> The mere thought of surrendering to<sup>25</sup> terrorism would entail surrendering our entire legal system, and all of the modern civilized values<sup>26</sup> enshrined in our constitution.<sup>27</sup>

### (iii) Decisions of detail

- 1 Arabic favours doublets of this kind, very often separated by two dots, in newspaper headlines. They are not, however, a typical feature of English. اختطاف can mean various things: 'grab', 'seize', 'abduct', 'kidnap', etc. We have used the specific English term for the seizing of a vehicle: 'hijacking', and combined this with a translation of عقل: 'reason'. 'The English maintains the odd collocation of اختطاف العقل 'the abducting of rationality', and like the ST suggests a metaphorical interpretation of this phrase.
- 2 الارهاب الاسود is interesting. 'Black terrorism' is not an acceptable phrase in English, since 'black' cannot be used in this context to mean 'evil', etc. 'Evil terrorism', unlike the ST, suggests a contrast with non-evil terrorism. A possible solution is 'the evil of terrorism', but we have used the more idiomatic 'the scourge of terrorism'.
- 3 'The Kuwaitis' seems too distant here, particularly given that the article is written in a Kuwaiti newspaper and that its general tone is very personalized. 'The Kuwaiti people' maintains a degree of distance (as opposed to the subsequent use of 'we', for example), but identifies the entity in question as the people of Kuwait, and not just its government.
- 4 'Unity' is an obvious translation of الوحدة here. To translate التلاحم we have chosen 'solidarity' because it collocates quite commonly with unity, and covers the sense of تلاحم fairly accurately. The repetition of the suffix -ity in 'unity and solidarity' achieves something of the same emphatic effect as is achieved by the semantic repetition in the ST.
- 5 The ST makes use of root repetition in اختيار here and خيار in the first clause, as well as semantic repetition, and lexical item repetition of أمام. Repetition in the TT here would be rhetorically too strong for the context. Hence 'Our only option', a phrase which is formally quite

- different from the translation of لا خيار امام الكويتيين.
- 6 Despite the multiple punctuation marks in Arabic, an exclamation mark in the TT might suggest a lack of calmness or reasonableness on the part of the writer – not at all what is intended here.
  - 7 'Giving in to terrorism' is more informal than 'surrendering to terrorism'. Although the ST uses quite formal vocabulary, the use of repetition gives it an oral feel which corresponds more obviously to a somewhat informal tonal register in English.
  - 8 After مرة مرة كل is used later on in the ST sentence. An analogous rhetorical effect can be achieved in English here with lexical item repetition, 'this time' and later in the sentence 'every time'.
  - 9 'Terrorism' is repeated for rhetorical effect here. If this were felt to be excessive, 'terrorism' could easily be replaced with 'it'.
  - 10 A new sentence in the TT here gives this clause more force, since it makes it informationally independent.
  - 11 A more literal translation such as 'we do not/cannot agree to discuss' sounds too weak here. 'We are not even prepared to discuss' rhetorically echoes the earlier 'refuse even to discuss'.
  - 12 'We know the sadness/grief' would sound too abstract and emotionally distant here. 'We can understand' is idiomatic and less distant. 'Grief' is more appropriate than 'sadness' in this highly emotional situation.
  - 13 It is unthinkable, even in right-wing TL journalism, to confine one's concern to sons and exclude daughters.
  - 14 'Still' plays up the dramatic contrast between 'were getting ready' and 'are [...] waiting'. This corresponds to the contrast between the simple imperfect ينتظرون and the complex verb form كانوا يستعدون. Arabic sometimes uses differences in verb forms to relay contrasts which in English require an additional emphatic word (such as 'still' here).
  - 15 The three occurrences of 'we understand' correspond exactly to those of نعرف in the ST.
  - 16 The ST here makes use of alliteration, assonance and suffix repetition to give a heightened sense of emotion in talking about the victims. We have tried to relay this rhetorical effect by repeating 'our' ('our children, our mothers and our fathers').
  - 17 'Every' is more personal and intimate than 'all' here, because it focuses on individuals, unlike 'all', which focuses on the totality. The rest of the text focuses entirely on the people involved, with no other mention of houses, homes, etc. A mention of 'house', 'home', etc. here would seem slightly intrusive. We have therefore omitted any equivalent of بيوت, compensating for this with 'every Kuwaiti'.
  - 18 عملية الارهاب الاسود poses similar problems to those posed by the earlier الارهاب الاسود (cf. Note 2). But 'evil terrorist act' is appropriate and unambiguous here.
  - 19 The negative ('we must not') sounds more dignified and forceful than a

more literal rendering (e.g. 'we need a certain amount of/degree of resolve/resoluteness/determination/firmness'), an effect enhanced by the alliteration and assonance (especially 'relinquish' and 'resolve'). A degree of formality seems appropriate here, since this statement represents a turning point in the argument. Previously the writer has been focusing on the suffering of the victims and their relatives. Here he goes on to make the main point of the article: that despite all this Kuwait must stand firm in confronting the hijackers.

- 20 The choice of the negative earlier ('we must not') makes a corresponding negative here the obvious choice. If there were no comma after 'resolve', 'or' would have to be used instead of 'nor'; our TT structure ensures a certain rhetorical measuredness.
- 21 We use 'children' here for the same reason as earlier (cf. Note 13). أبناء here carries something also of the reflected meaning of 'citizens', 'fellow citizens', as in أبناء الوطن. There seems no concise and unobtrusive way of incorporating any of this into the English TT. But 'children' has compensatory force a little lower down; see Note 23.
- 22 A more literal translation, e.g. 'which we have to pay', might sound like a contradiction of 'Our children [...] are paying the price': while most Kuwaitis doubtless felt that the whole country was paying the price, the author might come over in the TT as undervaluing the sacrifices being made by the kidnap victims themselves.
- 23 The previous decision to translate لا بد أن ندفعه as 'which has to be paid' makes it difficult to retain the reference to 'we' in the TT. The phrase 'maintain the rule of law' is fairly standard in English and covers all aspects of نستمّر متمسكين بالقانون except the personal 'we' element. This loss is to some extent compensated for by 'children', which has connotations of tender years and vulnerability that 'sons/citizens' does not have; the implication is that we need to protect our children by maintaining the rule of law.
- 24 The more literal 'the right of the criminal/guilty party to defend himself' would rather undermine the writer's position in the eyes of TL readers, since it would imply a presumption of guilt even before a trial has begun. We have used the standard English phrase.
- 25 We have used the verb 'surrendering' here (cf. Note 7), and 'surrendering' as a transitive verb immediately afterwards, thus mirroring the ST rhetorical anaphora (تنازل لـ and التنازل). Using 'giving in' and 'giving up' would be a weaker repetition, and sound like a feeble pun.
- 26 The rhetorical anaphora achieved by the repetition of كل in the ST would not carry over idiomatically into the TT. This might be partially compensated for by linking the two differently: 'surrendering both our entire legal system and all of the modern civilized values'.
- 27 The sober nature of the text would not make the use of an exclamation mark in the TT here appropriate (cf. Note 6).

## PRACTICAL 13.2 CLASS HANDOUT

### COMMENTARY ON TT الشيخ شيخة

#### (i) Strategic decisions

This text belongs to the literary genre of short-story writing, which has been adopted in the Arab world from the West. This aspect of the ST does not present significant generic problems. There is, however, a degree of hybridization. As far as تقص مضاجعه قوانين, there is something of the feel of an empirical or even a philosophical genre. Phrases derived from the empirical genre of natural-science writing occur fairly frequently, and much of the humour of the text derives from the inclusion of these elements in the TT. It is important to maintain the prominence of such words and phrases belonging to the natural sciences, while making sure that these are coherently integrated into the overall narrative and have a similar effect to the ST.

Some of the sentences are longer than they would usually be in the TL genre, but in the ST they are unmarked. Keeping them in the TT would result in a counter-productive tortuousness or stodginess which the ST does not have. Where necessary, therefore, we shall create shorter sentences as stylistically unmarked as the longer ST ones.

#### (ii) TT

#### The Old Man's an Old Woman<sup>1</sup>

There are innumerable villages scattered across God's creation,<sup>2</sup> and each village has all it needs; young and old, men and women,<sup>3</sup> single folk and families,<sup>4</sup> Muslims and Copts, and large landholdings which are brought under control – and thrown into confusion<sup>5</sup> – by the regulations of the law.<sup>6</sup> Occasionally,<sup>7</sup> however, one comes across an exception to the rule.<sup>8</sup> This is the case in our village, which alone amongst all villages possesses a living being who is not classifiable<sup>9</sup> amongst either the human or the animal<sup>10</sup> inhabitants of the village; nor is he the missing link<sup>11</sup> between the two. Rather, he is a unique and nameless entity. Granted,<sup>12</sup> people on occasion call him Old Man Muhammad, and on occasion Old Woman Fatima. But they do this only as the occasion demands, and for the sake of ease. The truth is that he has always been<sup>13</sup> nameless, fatherless and motherless. Nobody knows where he came from, or who bequeathed him

that stocky body. As for whether he has human features – well, he certainly once had them;<sup>14</sup> two eyes, two ears, a nose, and he walked on two legs. But the problem is that his features have come to assume totally non-human forms. His neck, for example, tilts horizontally over one of his shoulders, like a tree which has been trampled underfoot as a sapling<sup>15</sup> and started growing parallel to the ground. Similarly with his eyes; one eye is permanently half open, the other permanently tight shut.<sup>16</sup> As for his arms, the way they fall from his shoulders suggests that they have no connection with the rest of his body – as though they were the sleeves of a *gallabiya* which had been washed and hung out to dry.

### (iii) Decisions of detail

- 1 The obvious choice in translating شيخ is between 'Sheikh' (as a title) and 'old man'. 'Old man' seems better in this context, because (i) 'sheikh' in English has unwanted connotations (cf. 'oil sheikh'), and (ii) شيخ contrasts with the next word شَيْخَة, which does not exist as a cultural borrowing in English. 'Old man' and 'Old woman' lose the connotations of respect which may be felt to be present in the Arabic. An alternative in English might be 'Old Gentleman' and 'Old Lady'.
- 2 بلد poses a problem in English, particularly since بلاد contrasts with the following بلدة in the same line. 'God's creation' is idiomatic and does preserve something of the religious flavour of the original. It is quite normal in Arabic to have expressions of quantity or number as predicates: e.g. المشاكل ثلاث, literally: 'the problems are three', but this structure sounds affected and old-fashioned in English. We have rendered واسعة as 'scattered across', since this fits in better with the restructured sentence. 'Innumerable' distorts كثيرة somewhat but is more idiomatic than 'many' in this context.  
We have translated the various occurrences of بلد, بلدة and بلد in the ST as 'village(s)'. This seemed more plausible in this context than 'towns', and the repetition helps to maintain the coherence of the TT. 'Community/communities' would be an alternative – but might sound over-technical and intrusive if repeated numerous times.
- 3 'Young men, and women' would be bizarre and implausible in English.
- 4 أناس seems to mean '(unattached) individuals' here. The playful alliteration in 'single folk and families' compensates for the loss of that فيها ما يكفيها.
- 5 Here أقض مضجعه (literally: 'to deprive of sleep') idiomatically means something like the opposite of تنظمه قوانين. 'Brought under control – and thrown into confusion' uses two phrases which parallel each other syntactically and contain alliteration and assonance. This underlines the opposition, and thus partly compensates for the loss of the effect of the

- ST lexical item repetition.
- 6 'Regulations of the law' is chosen because 'the law' on its own would be rhythmically anti-climactic, at the end of a sentence containing long and 'heavy' parts. It also relays something of the emphasis provided in the ST by the lexical item repetition.
  - 7 The ST has أحيانا, أحيانا يخرج للقاعدة شاذ (أحيانا) four times: أحيانا, أحيانا يخرج للقاعدة شاذ, أحيانا بالشَيْخَة, ينادونه, ولكنها أحيان. We have tried to retain some of this word play in the TT with 'Occasionally' here, 'on occasion' (twice), and 'as the occasion demands'.
  - 8 شاذ للقاعدة is 'an exception to the rule', in a scientific sense. Here يوسف ادريس is introducing a scientific term into what is otherwise a fairly straightforward non-technical literary text, launching the somewhat deadpan humour. It is important to keep this effect in the TT. Our word-order gets the less predictable information at the end, as in the ST, while 'one comes across' preserves the idea of emergence and discovery.
  - 9 'Classifiable' is an attempt to render يمكن وضعه economically. It is more exclusively scientific than the ST phrase, but accords with the spirit of the text.
  - 10 We chose 'the human or the animal inhabitants' rather than 'the people or [the] animal inhabitants' because it mixes the quasi-technical 'inhabitants' with the more literary assonance of the whole phrase.
  - 11 'Missing link' translates scientific term with scientific term.
  - 12 The connector 'granted' is required because the new sentence we start here is followed by an adversative sentence.
  - 13 'He has always been' makes better sense than 'he (has) remained', since it suggests a state of affairs obtaining since his birth, while 'he (has) remained' implies 'he (has) remained since some specifiable time after his birth'.
  - 14 We have introduced the colloquialism 'well' here, suggesting a pause for thought in response to the implicit question raised by 'As for whether [...]'. The Arabic قد here suggests a contrast between the situation in the past and that in the present. We have tried to relay this with 'certainly' and 'once'.
  - 15 Using terms like 'youth' to describe a plant would be downright eccentric in English, a pathetic fallacy where there is no such imagery in the ST. Particularization seems inevitable here. 'Sapling' is acceptable, but necessitates the earlier particularization of نبت into 'tree'.
  - 16 مغلفة and مطبقة both describe forms of closure. Just as English often avoids lexical item repetition, here it is more idiomatic to replace the parallelism with balanced antonyms. However, this makes it impossible to preserve the neatness and economy of the next ST sentence. We have therefore left it out, and subsumed its sense under 'permanently' in this sentence. The repetition of 'permanently' in the TT helps strengthen the somewhat weak compensation for the loss of an entire ST sentence.



# Practical 14 Tutor notes

## 14.1 Translation of technical terms

This is not a difficult exercise to do – but it does illustrate the difficulties in recognizing and translating technical terms, even in relatively non-technical texts. Students also need to take care to produce a TT register which is appropriate for this kind of popular science writing. The translation can be usefully done in groups in class.

## 14.2 Technical translation

This is a more challenging ST than 14.1, and is best done individually at home. Students may be wary of this assignment, because of their ignorance of the field. But if they prepare it properly, translating it as best they can and noting points which require specialist advice, they will find the class reassuring: they will realize that after some induction into technical translation it is not so frightening and difficult a subject area as they might imagine. The 'Bacillary dysentery' text in § 14.5 provides solutions to a number of the problems found in the ST.

Other technical terms can be treated in two ways. Either the practical can be treated as a genuine exercise in technical translation in a field where students are presumed to have no existing technical knowledge. In this case, they should be told that the best dictionary for dealing with medical technical terms used in Syria is *Hitti's New Medical Dictionary* (Hitti and Al-Khatib 1989), while the best general Arabic medical dictionary is *The Unified Medical Dictionary: English-Arabic-French* (Khayat, M.H. et al. 1983). The tutor should ensure that copies of both dictionaries are available if possible. Students can be left to their own devices to consult appropriate English-language references. If they can also consult a medical expert, so much the better.

The alternative is to give students the meanings of the medical terms used in this text which they will not find in Wehr or other general Arabic/English dictionaries and which they are unlikely to be able to work out for themselves. These words are as follows:

إنتاني  
طريق

infectious  
tract

انطرح  
الصفحة السريرية

to excrete  
clinical phase (however, 'clinical features' is a more standard English term in the TT context; cf. the 'Bacillary dysentery' text in § 14.5)

ترفع حروري

rise in temperature (because of fever), fever, high temperature

زَجِير  
وذمة

tenesmus  
oedema (however, 'inflamed mucosa' seems to be the more standard English term in the TT context)

The following terms are particularly problematic, because they involve odd or possibly misleading ST formulations. In such cases the translator would need to consult the author or an expert before finally releasing the TT:

الطريق المعدي المعوي

gastro-intestinal-tract  
Although this is what the ST says, the usual phrase in English is 'faecal-oral route' (cf. the 'Bacillary dysentery' text in § 14.5).

قَشَع زحاري

catarrhal dysentery  
This is an old term, hardly in current use, meaning stools that contain only mucus. This looks right in the context, except that it denotes a mild form of the disease.

تنظير المستقيم

proctoscopy  
Doctors whom we consulted were surprised by this, because a proctoscope only examines the rectum, and the features described here occur further up, in the sigmoid flexure of the intestine. The procedure they would expect to use is sigmoidoscopy (used in the 'Bacillary dysentery' text: § 14.5); although the ST term means 'proctoscopy', it would be more accurate here to say 'sigmoidoscopy'.

تقرحات [...] متقطعة

This seems to refer to what are known in English as 'transversally distributed ulcers with ragged undermined edges', the extra detail ('with ragged undermined edges') being absent from the ST. 'Transversal' here means arranged around the circumference, rather than longitudinally, somewhat like the horizontal marks found on the trunks of trees such as cherry trees.



## PRACTICAL 14.1 CLASS HANDOUT

## COMMENTARY ON ٢... - ١٩٩٣ TT وذلك خلال الفترة

(i) *Strategic decisions*

This text needs to read like a fairly standard magazine article, covering a somewhat technical theme. The technical nature of the subject is likely to favour fairly formal language, with a clear logical organization to the TT.

(ii) *TT (based on Evans 1996: 13)*

This programme is designed to run from 1993 to 2000. However,<sup>1</sup> it is to be extended into the twenty-first century, and is therefore known as<sup>2</sup> Agenda 21.<sup>(1)</sup> It consists of an 800-page<sup>3</sup> working plan covering the steps which need to be taken to deal with the urgent environmental and developmental problems which confront the earth, including<sup>4</sup> global warming,<sup>(2)</sup> deforestation,<sup>(3)</sup> and the depletion of the ozone layer,<sup>(4)</sup> as well as the world-wide problems of poverty and development. The aims of the conference included the drawing up of solutions to these problems, action to protect and manage the earth's natural resources and bio-diversity,<sup>(5)</sup> and the promotion of environmentally friendly<sup>(6)</sup> bio-technology.<sup>(7)</sup>

(iii) *Translation of technical terms used in the ST, marked by superscript numbers inside curly brackets.*

- {1} The translator needs to spot that جدول أعمال ٢١ and أجندة ٢١ are both intended as equivalents of the English 'Agenda 21'; جدول أعمال in the Arabic text in effect glosses what is meant by the subsequent loan-word أجندة. Accordingly, the English TT should only have 'Agenda 21'.
- {2} تزايد الدفء العالمي: 'global warming'.
- {3} إزالة الغابات: 'deforestation'.
- {4} إضمحلال طبقة الاوزون: 'depletion of the ozone layer'.
- {5} التنوع البيولوجي: 'bio-diversity'.
- {6} التي لا تضر بالبيئة. This is not a technical term in the Arabic, but has an obvious, if clichéd, semi-technical equivalent in the English

'environmentally friendly'.

{7} التكنولوجيا البيولوجية: 'bio-technology'.

(iv) *Other decisions of detail, marked by superscript numbers without curly brackets.*

- 1 It seems more natural in English to make the sentence break here, and make the clause beginning with 'However' a single sentence together with the following clause beginning in the TT '[and] is therefore', since this following clause explains why the programme is called Agenda 21.
- 2 اشتهرت; clearly one cannot talk about a programme becoming 'famed as'. 'Known as' is a fairly standard cliché. The present tense 'is [...] known' is more idiomatic than the more literal 'has [...] become known', and conflicts less with the fact that 'Agenda 21' is an official title of the programme.
- 3 Compound nouns, such as '800-page working plan', are common in journalism, as well as in technical writing.
- 4 التي تشمل على سبيل المثال: literally 'which include, for example'. English does not favour such virtual tautology, and 'including' seems sufficient here.

## PRACTICAL 14.2 CLASS HANDOUT

الزحار العصوي TT

(ii) *TT (from Al-Muhammad 1993: 235–6, with some amendments)*

### Bacillary Dysentery

This is an infectious disease which is characterized anatomically by the inflammation of the large intestine. It is caused by bacilli of the genus *Shigella*. It enters the body through the gastro-intestinal tract, via food, water, or unwashed hands. Bacteria are excreted in great numbers during the acute phase of the illness within loose stools. This may occur during convalescence, and even after the patient has recovered completely. Bacillary dysentery may appear epidemically in crowded populations where there is lack of cleanliness and poor sanitation. The hot climatic conditions in tropical countries aid the spread of the disease through flies.

### Clinical features

Severe abdominal pains, fever, and tenesmus. Diarrhoea often occurs several hours after the onset of the disease. In the initial stages, the stool is loose, but quickly becomes watery. It is accompanied by mucus, purulent exudate, and sometimes blood. The diarrhoea may become more severe and persistent and contain only bloody mucus. This is called catarrhal dysentery. The patient's general state worsens if diarrhoea persists. The illness has severe and mild forms. It is diagnosed through stool culture, and through proctoscopy, which normally confirms oedema, inflammation of the rectum, and transversally distributed ulcerations which, though large, are superficial.

## Practical 15 Tutor notes

Discussion of the chapter is straightforward, and illustrates the fact that once the principles are grasped, certain kinds of technical translation can be relatively accessible to the non-specialist.

### 15.1 Constitutional translation

The ST follows the standard form of constitutions, as discussed in the coursebook. This exercise is best done at home individually to allow students to work through the various issues raised by the TT, using Chapter 15 of the coursebook as a reference point.

The official translation, which we provide as a class handout, is significantly different from what the students (or tutor) are likely to produce. It would be worthwhile comparing features of the official translation with one or two good student versions in class following completion of the assignment and more general discussion of the issues raised.

### 15.2 Constitutional translation

This is a difficult text to translate successfully and is best done individually at home. The ST follows the standard form for main texts of constitutions, and TTs will obviously have to respect this. The translation also provides a number of interesting examples where idiomaticness may clash with accuracy: for example 'member state(s)' suggests itself as a potential translation at a number of points in the ST. Students will need to decide where a more idiomatic translation is acceptable, and where considerations of legal precision require them to use a more literal but less idiomatic TL form.

## PRACTICAL 15.1 CLASS HANDOUT

OFFICIAL TRANSLATION OF دستور دولة الكويت TT PRODUCED  
BY KUWAITI GOVERNMENT

### THE CONSTITUTION OF THE STATE OF KUWAIT

In the name of Allah, the Beneficent, the Merciful

We, ABDULLAH AL-SALIM AL-SUBAH  
AMIR of the State of Kuwait

Being desirous of consummating the means of democratic rule for  
our dear Country; and,

Having faith in the role of this country in the furtherance of Arab  
nationalism and the promotion of world peace and human civilization ;  
and,

[...]

Upon the resolution of the Constituent Assembly ;  
Do hereby approve this Constitution and promulgate it.

### PART 1 THE STATE AND THE SYSTEM OF GOVERNMENT

#### Article 1

Kuwait is an Arab State, independent and fully sovereign. Neither  
its sovereignty nor any part of its territory may be relinquished.

The people of Kuwait is a part of the Arab Nation.

[...]

#### Article 4

Kuwait is a hereditary Amirate, the succession of which shall be  
in the descendants of the late Mubarak al-Subah.

The Heir Apparent shall be designated within one year, at the

latest, from the date of accession of the Amir.

His designation shall be effected by an Amiri Order upon the  
nomination of the Amir and the approval of the National Assembly which  
shall be signified by a majority vote of its members in a special sitting.

In case no designation is achieved in accordance with the foregoing  
procedure, the Amir shall nominate at least three of the descendants of the  
late Mubarak al-Subah of whom the National Assembly shall pledge  
allegiance to one as Heir Apparent.

The Heir Apparent shall have attained his majority, be of sound  
mind and a legitimate son of Muslim parents.

[...]

#### Article 5

The flag, emblem, badges, decorations and National Anthem of  
the State shall be specified by law.

#### Article 6

The System of Government in Kuwait shall be democratic, under  
which sovereignty resides in the people, the source of all power. Sovereignty  
shall be exercised in the manner specified in this Constitution.

## PRACTICAL 15.2 CLASS HANDOUT

### COMMENTARY ON *مقتطفات من ميثاق جامعة الدول العربية* TT

#### (i) *Strategic decisions*

As an extract from the main text of a constitution, the TT will need to follow the standard format for constitutions in English, as far as this is possible. Constitutional translations are also fairly literal, since this avoids introducing features, and therefore potential interpretations, which are not present in the ST. There are, however, a number of points in the TT where it seems impossible to maintain a literal translation. In these cases, the translator will need to be careful not to introduce elements into the TT which significantly distort the message content of the ST.

#### (ii) *TT*

1. Force shall not be used<sup>1</sup> to settle a dispute<sup>2</sup> between two or more states of the League of Arab States.<sup>3</sup> If a disagreement arises between two states<sup>4</sup> which does not bear upon<sup>5</sup> the independence, sovereignty or territorial integrity of either state,<sup>6</sup> and if the parties to the dispute<sup>7</sup> have recourse to the Council to settle this disagreement,<sup>8</sup> the decision of the Council shall be valid and binding.

2. In the case of disagreements which it is feared may lead to war between a state of the League and another state, whether the latter is a state of the League or not, the Council shall act as mediator.<sup>9</sup> Decisions concerning arbitration and mediation shall be taken by majority vote.<sup>10</sup>

3. If any member state is attacked by another state,<sup>11</sup> or if such an attack is feared, the state which is attacked or threatened with attack has the right to request that the Council be called into immediate session. The Council shall decide on the necessary measures to counter<sup>12</sup> this attack. This decision shall be taken unanimously. If the attack is carried out by a state of the League,<sup>13</sup> the vote of this state shall not count in assessing the unanimity of the decision.

4. Decisions taken unanimously by the Council shall be binding on all states participating in the League. Decisions taken by majority vote<sup>14</sup> shall be binding on those states which accept them.<sup>15</sup>

#### (iii) *Decisions of detail*

- 1 The standard translation of لا يجوز in constitutional texts is 'shall not', typically used with the passive.
- 2 'Dispute' is a better word than 'conflict' here, since the latter implies the use of force. The article النزاع here is used generically, to signify 'any dispute'/'disputes in general'; it would also be possible to have 'disputes' here.
- 3 More idiomatic translations here would be 'two or more members of the League of Arab States' or 'two or member states', utilizing lexical variation. The acceptability of these would depend on whether all members of the League of Arab States actually have to be states and what is meant here by 'being a state' (cf. the case of Palestine, for example).
- 4 'Them' would be too vague in English here. 'Two states' reflects the use of the dual pronoun suffix هما here. (Logically, one could imagine a dispute arising between more than two states – as indeed stated earlier in Article 1. Accordingly, it could be argued legally that the present element of Article 1 does not apply in such circumstances. Although this interpretation was presumably not intended by whoever drew up the Charter of the League of Arab States, it applies equally to the ST and TT. It is not the translator's task to remove loopholes from the TT version of the Charter which are clearly present in the ST.)
- 5 'Bear upon' is in a more suitable register than 'is connected with/to'.
- 6 'The state' would sound odd in the TT here, because the only previous references to states have been to 'states' in the plural. Adding 'either' here does not involve any change in the message content.
- 7 'Parties to the dispute' is more genre-specific than 'disputants'.
- 8 Since 'disagreement' was used earlier to translate الخلاف it makes sense from a legal point of view to be consistent and use it here. Idiomatically, it might have sounded better to say 'to settle this dispute'.
- 9 الخلاف is used generically here, so the generic plural 'disagreements' is acceptable. We have translated three of the four occurrences of دولة/دول as 'state(s)'. This dense lexical item repetition is generally atypical of English, but it is common in legal documents in English, and is justified here by the requirement not to risk introducing unintended additional meanings.

A possible translation of من دول الجامعة أو غيرها would be 'whether a state of the League or not', but in this context, the relationship between this and the preceding 'another state' might be too vague. Adding 'the latter is' preserves the ST clarity.

It is more natural in English to place the rhematic element at the end of the sentence, as we have done. However, a more literal translation, 'the Council shall mediate', would sound anti-climactic, because it is so much shorter than the long thematic element which precedes it. Hence

the more substantial 'act as mediator'.

- 10 قرار has been translated as 'decision' earlier. Consistency therefore suggests that it should also be translated as 'decision' here (and elsewhere in the text). Otherwise 'resolution' would be an alternative here.
- 11 'Member state' is a standard phrase in English (normally as the translation equivalent of دولة عضو); nothing of the message content seems to be lost by this reorganization of the ST form in the TT. It might be felt that 'attack' is too specific for اعتدى/اعتداء, which can also mean 'commit an aggression, a hostile act'. In this case, one might say 'If any member state [of the League] is subject to (an act of) aggression by another state'. There seems no need to include 'of the League' in the TT here.
- 12 دفع is quite a vague word in Arabic. 'Counter' seems equally vague – and does not, for example, commit the League to using military force in this kind of situation.
- 13 A more obvious idiomatic translation would be 'a member state (of the League)'. We have not used it here because there might be a potential difference between a member state (دولة عضي), a 'state of the League', and a state which is (merely?) participating (مشاركة) in the League (Article 4).
- 14 بأغلبية الآراء is translated here as 'by majority vote', as was بالأكثريّة earlier (Article 2). If there were felt to be a material difference between the intention of the two ST phrases, one might translate وما يقرره here as 'Majority decisions of the Council' (removing any mention of 'vote' in the TT, since there is no correspondence to this in the ST).
- 15 TT 'those states' is a particularizing translation of لمن. It seems idiomatically necessary in English to have a specific noun here. The addition does not distort the ST message content.

## Practical 16 Tutor notes

Discussion of the chapter is straightforward. However, it is important that students are told to consider the texts for discussion in § 16.2.1 and § 16.3 carefully, and make detailed notes on them prior to discussion of them in class. The texts are too complex, and too many issues are raised, for students to be able to discuss the texts 'cold'.

### 16.1 Translation of consumer-oriented texts

This exercise is entertaining, and quite intriguing. It is bound to be somewhat speculative, since without consulting the translator, it is not possible to be sure why changes are made in a translation of this kind (and even the translator may not be sure why he or she has made a particular change). Students are likely to come up with a variety of analyses, and discussion may be lively. The exercise requires careful consideration. It is best done individually at home.

### 16.2 Translation of consumer-oriented texts

Students who have a good knowledge of English-language cookery books will find this ST fairly easy to translate; those who don't may have quite a struggle. The difference is instructive, demonstrating how particular genres may be technical in nature, without necessarily being thought of as so. It is important to stress that even students who feel they know a lot about cookery writing should look at examples of such writing in English before attempting the translation; it is very easy to overestimate one's own competence in a particular genre. The translation can be done individually at home. It could also be done in groups in class; in this case, the tutor will need to bring in either some English-language cookery books, or appropriate photocopied examples of cookery writing in English.

## PRACTICAL 16.1 CLASS HANDOUT

CONSIDERATION OF 'FEZ HAS A LOT TO BE PROUD OF' ST AND TT  
 إن كانت مدينة فاس تفخر

(i) *Places in which the TT differs from the ST.*

Fez has a lot to be proud of. {ø<sup>1</sup>} It is the place where the {great 14th-century<sup>2</sup>} historian {ø<sup>3</sup>} and {traveller<sup>4</sup>} {ø<sup>5</sup>} Ibn Khaldoun lived and {its centrepiece<sup>6</sup>} is the {grand<sup>7</sup>} Karaouine mosque, {reputedly<sup>8</sup>} one of the world's oldest universities. {The city has built on these venerable origins<sup>9</sup>} by organizing a series of festivals throughout the year. {ø<sup>10</sup>} {Music, painting and cooking<sup>11</sup>} {become the focus of scholarly debates, conferences and informal discussions about the place of artistry in the modern world<sup>12</sup>}. {There's a terrific enthusiasm for the subjects and those curious<sup>13</sup>} {ø<sup>14</sup>} to know more {about Fez and its heritage<sup>15</sup>} travel from around the globe {crossing the usual boundaries that keep people apart<sup>16</sup>}.

{These special cultural programmes take place<sup>17</sup>} in {the warren of tiled courtyards and narrow alleyways<sup>18</sup>} that make up {ø<sup>19</sup>} {the heart and the head of this fascinating city. Heart and head because Fez is both a sort of forerunner of Oxford and Cambridge<sup>20</sup>}, {the centre where intellectual rigour and scientific endeavour was pioneered and then fostered<sup>21</sup>}, {but also its heart<sup>22</sup>} for it is here that Moulay Idriss founder {and patron saint of<sup>23</sup>} Fez {(and also founder of Morocco's first royal dynasty<sup>24</sup>)} is buried {ø<sup>25</sup>} and pilgrims {from all over Morocco<sup>26</sup>} come to his shrine. Additionally there are over 3,000 mosques and *medrasas* or religious schools {ø<sup>27</sup>} {within its dark, maze-like streets<sup>28</sup>}.

إن كانت مدينة فاس تفخر {بأشياء تميز تاريخها وحضارتها، فإنها تفخر على وجه الخصوص بعلاقتها<sup>1</sup>} بالمؤرخ و{عالم الاجتماع<sup>3</sup>} {ø<sup>4</sup>} {العربي الشهير<sup>2</sup>}, {صاحب «المقدمة»<sup>5</sup>} ابن خلدون، كما أنها تفخر بكونها {موطن<sup>6</sup>} جامعة القرويين {ø<sup>7</sup>}, {ø<sup>8</sup>} أقدم الجامعات في العالم. {ø<sup>9</sup>} وتكاد مدينة فاس تعيش على امتداد العام {حالة احتفال مفتوح، إذ تشهد أيامها المتعاقبة، وفصولها المختلفة احتفالات ومهرجانات متنوعة<sup>10</sup>}, منها ما يخص {الآزياء، والموسيقى، والفنون الشعبية، وحتى فنون الطبخ<sup>11</sup>}, {ø<sup>12</sup>} وفي فاس ما يكفي من الحضارة العريقة والثقافة الرفيعة<sup>14</sup>، اللتين {تجذبان<sup>13</sup>} الزوار والراغبين في معرفة {تراثها وحضارتها<sup>15</sup>} من كل بقاع العالم، ومن

شتى الاجناس والاعراق والاديان<sup>16</sup>}. {وعادة ما تنظم في المدينة لقاءات ثقافية<sup>17</sup>}, تعقد في {أفنية يزين جدرانها زخارف من السيراميك «الزليج» تحكي بعضا من تاريخ البلاد وتعكس وجهها من هويتها<sup>18</sup>}. وتبحث هذه الندوات والملتقيات مختلف المواضيع العلمية والادبية والفنية والاجتماعية<sup>19</sup>}. {وتجمع مدينة فاس بين كونها مقصدا لطلاب العلم والثقافة، تماما كما هي مدينتا كامبريدج واكسفورد في بريطانيا<sup>20</sup>} {ø<sup>21</sup>}, {وكونها مقصدا روحيا<sup>22</sup>}, إذ يحج الناس الى مقام المولى ادريس مؤسس مدينة فاس {ø<sup>23</sup>} {ø<sup>24</sup>}, {متوسلين البركات، وطالبين الشفاعة<sup>25</sup>} {ø<sup>26</sup>}. وعلاوة على ذلك تزخر فاس بأكثر من 3000 مسجد ومدرسة {ø<sup>27</sup>} {ø<sup>28</sup>} {...}

(ii) *Comments and categorization*

- Comments:* TT lays additional stress on history and culture of Fez.  
*Category:* **culture**
- Comments:* The ST formulation probably reflects expected ignorance on the part of the readership of who Ibn Khaldoun was; the use of 'great' justifies mention of him in the text. The TT audience are probably expected to know who he was, and when he lived. However, the TT points out that he was an Arab – perhaps for reasons of cultural pride.  
*Category:* **culture**
- Comments:* With the addition of عالم الاجتماع, the TT has greater scholarly orientation than the ST. Cf. Note 15.  
*Category:* **culture**
- Comments:* TT stresses scholarly achievements and status of Ibn Khaldoun. ST perhaps presents him more as a prototype tourist.  
*Category:* **culture**
- Comments:* TT again stresses scholarly achievements of Ibn Khaldoun. المقدمة is very well known in the Arab world, but largely only known in the West in academic circles.  
*Category:* **culture**
- The ST uses the fairly emotive and engaging term 'centrepiece'. The TT has the rather formal and neutral موطن.  
*Category:* **tone**
- Comments:* Use of the emotive 'grand' in the ST; nothing in the TT.  
*Category:* **tone**
- Comments:* 'Reputedly' hints at uncertainty about the age of القرويين University; the TT removes this, perhaps for reasons of cultural pride.  
*Category:* **culture**
- Comments:* The TT drops reference to building on the venerable origins, perhaps because they are felt to be covered in the opening reference to



history and civilization (see Note 1).

**Category:** **uncategorized**

- 10 **Comments:** Greater suggestion in the TT that these festivals are a central part of the life of Fez. The tone of the TT, with its semantic repetition and parallelism, is also more elegant than the ST, which adopts a plain and direct style here.

**Category:** **culture, tone**

- 11 **Comments:** The TT drops 'painting', which traditionally does not have such a high esteem in Arab culture as other arts such as poetry (although it is now becoming more important). It also adds the less high arts of 'fashion' (الازياء), and 'folk arts' (الفنون الشعبية), and qualifies طبخ with فنون and حتى, perhaps reflecting the fact that cooking has not traditionally been regarded as an area with artistic pretensions in the Arab world.

**Category:** **culture**

- 12 **Comments:** It is not clear why the TT drops this element, although some of the ideas omitted here from the TT are expressed later in the TT (cf. Note 19).

**Category:** **uncategorized**

- 13 **Comments:** The ST adopts an informal tone, especially in 'terrific enthusiasm'; the TT uses the neutral word تجذبان.

**Category:** **tone**

- 14 **Comments:** Stress in TT on the wealth of Fez's heritage. The fairly dense pattern repetition also gives the TT a rather elegant tone.

**Category:** **culture, tone**

- 15 **Comments:** Greater stress in TT on historical heritage. Possibly also more elegant tone with suffix repetition of ها.

**Category:** **culture, tone**

- 16 **Comments:** Explication in TT of what the 'barriers' mentioned in ST might be; however, removal of the notion in TT that these are in fact barriers. Possibly the view that religion in particular might be a barrier is more controversial in Arab, Islamic culture than in the modern West.

**Category:** **religion, sensitivity**

- 17 **Comments:** The addition of عادة ما in the TT is possibly for reasons of cohesion.

**Category:** **uncategorized**

- 18 **Comments:** Removal in TT of mention of traditional features of Fez ('warren of [...] courtyards', 'narrow alleyways') which might suggest lack of modernity. In Western culture these features are thought to be highly attractive, but in an Arab context they are more likely to suggest lack of economic development (cf. also Note 28). Replacement in TT by features which further indicate the wealth of Fez's heritage.

**Category:** **sensitivity, culture**

- 19 **Comments:** It is not clear why the TT adds this element, although some

of the ideas expressed here are omitted earlier in the TT (cf. Note 12).

**Category:** **uncategorized**

- 20 **Comments:** 'Heart and head' metaphor removed in TT, presumably because it would not work in Arabic. TT suggests that Fez is equivalent to Oxford and Cambridge, rather than a forerunner, presumably reflecting expected attitudes of cultural pride of TT readership.

**Category:** **culture**

- 21 **Comments:** It is not clear why the TT drops this element; perhaps omitting 'forerunner' implies omitting 'pioneered and then fostered'. طلاب العلم والثقافة is perhaps felt to cover the gist of both 'heart and head' and 'intellectual rigour and scientific endeavour'.

**Category:** **uncategorized**

- 22 **Comments:** ST 'Heart' metaphor replaced by description of Fez as a spiritual centre in Arabic. This seems to be partly because 'Heart and head' does not work well as a metaphor in Arabic. Also, however, the greater importance of religion in the Arab world as compared with the contemporary West means that religion is much less likely in the Middle East to be regarded as a matter of the heart and thus contrasted with science and scholarship as matters of the head.

**Category:** **religion**

- 23 **Comments:** 'Patron saint' is a very obviously Christian notion, and although used here to describe an Islamic phenomenon, would not translate easily into an Islamic context in Arabic.

**Category:** **religion**

- 24 **Comments:** It is not clear why the TT drops this element.

**Category:** **uncategorized**

- 25 **Comments:** The TT lays greater stress on the reasons for the pilgrims coming to Fez, in keeping with the greater importance generally of religious belief in the Arab world as compared with the West.

**Category:** **religion**

- 26 **Comments:** The ST stresses the popularity of the pilgrimage, while the TT has previously stressed the purposes (cf. Note 25). It is not clear why the TT does not similarly mention how popular the pilgrimage is; perhaps the translator was reluctant to debase it by implying that it might be a tourist spectacle.

**Category:** **uncategorized**

- 27 **Comments:** The TT gives further details about the purpose of these schools, bringing out the religious aspect more strongly than the ST.

**Category:** **religion**

- 28 **Comments:** 'Dark maze-like streets' suggests old-world charm and perhaps a degree of excitement and mystery to a Western readership; it is omitted in the TT, probably because it would be more suggestive to an Arab audience of economic backwardness (cf. Note 18).

**Category:** **sensitivity**

## PRACTICAL 16.2 CLASS HANDOUT

## COMMENTARY ON مقرونة في الكوشة TT

## (i) Strategic decisions

This ST is written in a fairly neutral tone. It is important to maintain a tone which is typical of cookery writing in English. The other major problems are likely to be usages specific to Tunisian Arabic and the finding of appropriate TT equivalents for ST weights and measures, and other technical terms.

## (ii) TT

Macaroni bake<sup>1</sup>

**Preparation time:** 1½ hours

**Cooking time:** 20 minutes<sup>2</sup>

**Serves:** four<sup>3</sup>

**Ingredients:**<sup>4</sup>

- 500 grams of macaroni
- 500 grams minced veal or lean beef<sup>5</sup>
- 4 eggs
- 4 potatoes
- 1 medium-sized onion
- ½ clove garlic
- 2 tablespoons<sup>6</sup> tomato paste
- 1 teaspoon *harissa* preserve
- 1 teaspoon ground red pepper
- piece of Gruyère cheese<sup>7</sup>
- 100 ml<sup>8</sup> olive oil

**Method:**<sup>9</sup>

Heat<sup>10</sup> the oil and add chopped onions, crushed garlic and meat seasoned with salt and black pepper. Cook for a short while. Add red pepper, tomatoes and *harissa* preserve in a cupful of water.

Leave the mixture to cook on a medium heat until it boils and the sauce thickens.<sup>11</sup> Remove the mixture from the heat<sup>12</sup> and leave to cool.

Add Gruyère cheese cut into small pieces, some grated cheese,<sup>13</sup> two chopped boiled eggs, two raw eggs,<sup>14</sup> and boiled potatoes, and mix together.<sup>15</sup>

Cook the macaroni in salted water for ten minutes and leave to drain.

In an ovenproof dish,<sup>16</sup> add the macaroni in alternate layers with layers of the mixture and cook in a moderate oven<sup>17</sup> for fifteen minutes.

## (iii) Decisions of detail

- 1 مقرونة is the Tunisian form. In Egypt and elsewhere مكرونة is used. Here كوشة is used to mean 'oven'. مقرونة في الكوشة literally means 'macaroni in the oven'. English more typically describes the cooking method ('fried eggs', 'boiled eggs', etc.) than the instrument used. 'Macaroni bake' implies macaroni plus a number of other major ingredients, whereas 'Baked macaroni' suggests that macaroni is the only (or major) ingredient.
- 2 It is usual in English to put the preparation time before the cooking time. هبّ is literally 'to prepare'; but here the 'preparation' in question must be the cooking of the dish.
- 3 It is unnecessary in the TL genre to add 'people' after 'four'.
- 4 It is standard in the TL genre to have the sub-heading 'ingredients' here.
- 5 عجل is a 'calf'; Wehr gives هبر as 'boned meat', and هبرة as 'piece or slice of meat'. The context suggests a meaning 'boned meat' for هبرة. However, in the United Kingdom at least, veal is not widely used, and most meat is now boned. Our TT gives the cook a realistic choice of meat. It is also an exegetic TT, making explicit the implication of lean meat and the implication, in the picture, that the meat has been minced (cf. *Contextual information*).
- 6 م.أ. = ملعقة أكل is what is known in English as a dessert spoon (as noted under *Contextual information*). However, the normal units of measurement in English are tablespoons (i.e. the big spoons which are used for serving dishes), and teaspoons (i.e. the small spoons which are used for stirring tea, etc.). We have therefore converted all dessert spoon measurements into tablespoon measurements or teaspoon measurements. A dessert spoon is 2 teaspoons, a tablespoon is 3 teaspoons.
- 7 A British recipe book is much more likely to specify how much cheese was required in grams (or ounces).
- 8 It is now normal practice to express fractions of litres as millilitres in the United Kingdom.
- 9 'Method' is the standard term in British cookery books.
- 10 Modern British cookery books almost universally use the imperative throughout.

- 11 **خمشر** is evidently a Tunisian Arabic verb meaning 'to thicken'; here glossed in the ST by the Standard Arabic form **خثر**.
- 12 'Heat' seems better than 'flame', given the commonness of electric ovens in Britain and elsewhere.
- 13 Since this cheese is not mentioned in the list of ingredients, we have used the phrase 'some grated cheese'.
- 14 Literally: 'two fresh eggs'. However, the point is not that they are fresh, but that they have not been previously cooked (unlike the bits of boiled egg). We have put 'raw eggs' immediately after 'chopped boiled eggs' since this seems a more natural grouping in English.
- 15 **رفس** means 'mix' in Tunisian Arabic (as noted under *Contextual information*). We have said 'mix together', to avoid the inelegant 'mix the mixture'.
- 16 **طيف** has to be regarded as meaning 'cooking-dish' here (rather than 'spectre' as in Hans Wehr!). 'Ovenproof' is standard usage in English.
- 17 'Moderate oven' is standard usage in English.

## Practical 17 Tutor notes

Discussion of the chapter is straightforward. The text 'The Wadis (Valleys)' in § 17.3 is short enough for students to produce edited versions working in groups in class, before class discussion of them.

### 17.1 Revising and editing

The unrevised TT contains numerous basic English errors of spelling, punctuation and grammar, which are not difficult to correct. However, there are also more subtle problems involving sentence structure, register and technical terms. There is not enough time to do this exercise satisfactorily in class. The exercise should be done in pairs at home prior to the class, and the results subsequently discussed in class.

### 17.2 Revising and editing

Unlike 17.1, this unrevised TT does not contain basic English errors. It does, however, contain quite a number of more difficult problems, relating particularly to sentence structure, denotative meaning, and register. Like 17.1 it is time-consuming and should be done in pairs at home, with subsequent class discussion. As an exercise in editing, 17.2 presents more problems than 17.1. As the more challenging exercise, 17.2 is better done with a strong class if there is only time for one practical.